

Christian Herald

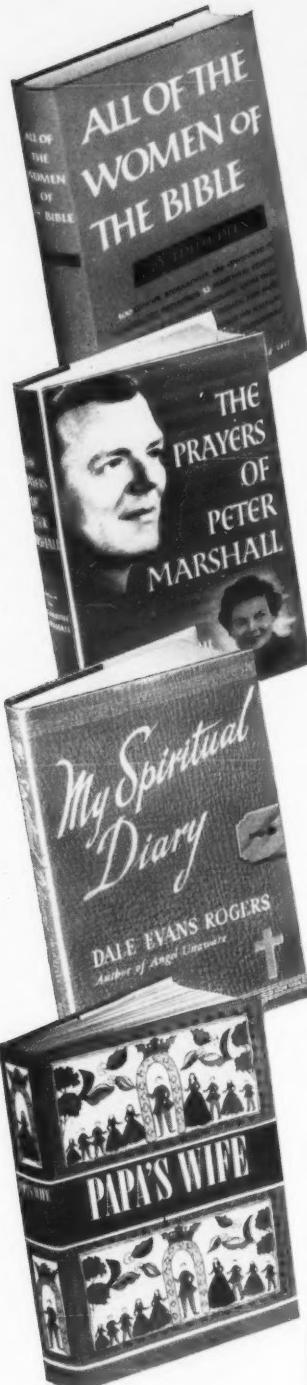
JUNE • 1956

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In this issue: WHERE SHALL WE PUT THE CHILDREN?
BRIDEY MURPHY AND YOU • GOD'S ANGRY MAN



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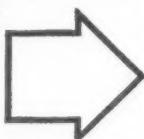
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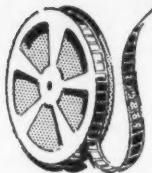
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RITA FINDS CHRIST AT CAMP

"I shall never forget the days I spent at the Christian Youth Camp," testified Rita Delyannidou. "That last night was the greatest of all, because it was the night I accepted Christ. We were sitting around the fire, which kept leaping higher and higher. As the flames rose, so did our enthusiasm and we began to sing hymns. Then our Pastor, Rev. Argos Zodhiates, began to pray. At the beginning two girls confessed Christ and then a real miracle broke out. One after another the young people were confessing the Lord. It was as though the windows of Heaven were opened and God Himself were standing before us, bidding us to come to Him through His Son. Jesus Christ put His hand on my heart, as well, and I dedicated it to Him. I said, 'Lord, I give You my heart because I know that You can lead it best.'"

This testimony could be multiplied over and over in the lives of the underprivileged Greek children who attend our Macedonian Youth Camp by the sea. They come there pale and undernourished; they leave with rosy cheeks and firm flesh. They come with all their childish sinful habits, acquired in the haunts of the very poor; they leave with Scripture verses and Christian choruses on their lips instead of careless oaths. And best of all, they leave with Christ in their hearts and the Word of God in their possession, to take back to homes which in many instances are transformed by their testimonies and changed lives.

This year we are expanding our facilities, putting up new buildings, purchasing new equipment. But how will these things become a reality, and how will these poor children be able to attend this "bit of heaven on earth," unless we as Christians open our hearts to them and give them a month at camp this summer? In America such a project would seem far too costly, perhaps, but in Greece it can be done for only \$15.00. Think of it—your little boy or girl (in spirit, at least) to be transported from the crowded, dirty streets and poverty-stricken homes of the cities to the beautiful mountainous region bordering the blue Aegean Sea! Only \$1.00 will provide 20 lbs. of nourishing U.S. surplus food for these children. Ask the Lord what He would have you do. Send in your gift now. And it may be that Rita's testimony will be echoed by some other child who has found salvation through Christ this summer because you cared.

Write to the American Mission to Greeks, Inc., Dept. H, P.O. Box 423, New York 36, New York. Rev. Spiros Zodhiates, General Secretary. (In Canada write to 90 Duplex Ave., Toronto 7, Ont.)

JUNE, 1956

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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Cover: A painting by Mary Kate Wiggins

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VOLUME 79 NUMBER 6

all in the family

It's remarkable how an audience will excuse the foibles of a forgetful public speaker—when he is about to graduate from the Beginners' Department. Mary Kate Wiggins' whimsical cover painting brings back memories of many a forgotten "piece" and related childhood tragedy. And isn't it strange that as soon as the Children's Day service is over, Johnny will have no trouble at all with either his remembering apparatus or with his vocal chords?

Orchardist Mildred Kelso (*Is There Anything I Can Do?* p. 24) raises sweet cherries in one of the most beautiful spots in the U.S.—on the shore of western Montana's Flathead Lake at the foot of Mission Range. Her husband's failing health the last few years has left her little time for writing, though she is a regional reporter for the Kalispell Daily Inter Lake. Says she loves the wildlife of the region, especially the birds, but isn't a collector of anything except treasured friendships and uplifting experiences.



"Chuck" Templetton, this month's sermonizer (*Anyone Can Pray*, p. 29), is a one-time football player and sports cartoonist. Founder of a thriving, missionary-minded church in Toronto, which he left to attend seminary, he is one of the country's most outstanding evangelists.

Having served Youth for Christ International and the National Council of Churches, presently he is executive secretary of the Presbyterian Church USA's division of evangelism. His wife Constance often travels with him, sings solos at his meetings. She was preparing for a film career before she turned her talents to Gospel music.

After a recess of six months Amos John Traver returns to the magazine in this issue as author of *The Lesson Background*, p. 52, which, together with *Successful Teaching Methods*, replaces the discussion of the International Sunday School lesson as conducted formerly.

Next month: The first-person story of a housewife who brought her brother home from a mental institution, to give him the care and personal attention he couldn't get in an institution. Don't miss—I Am My Brother's Keeper. Fred Barton tells of his boyhood experiences with A. M. Willard, painter of the famed "Spirit of '76." Dr. Edward L. R. Elson takes over the "Christian Herald Pulpit." Robert G. Tuttle asks provocatively, "Why Can't Good People Be Nice?" All this—and more—inside a beautiful cover, "Cathedral in the Sky," that you'll want to keep.

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DOCTOR POLING

Answers Your Questions

250th Anniversary

- Have you received material announcing the celebration of the organization of the first presbytery in America?

PENNSYLVANIA

F.H.

I have, and it is an inspiration to read it. The opening of America to colonization came as a great boon to thousands of Western Europeans who felt the cruel hand of pinching poverty, civil restriction and religious persecution. A few of those who completed the perilous voyage across the Atlantic came into riches but in most of the colonies, the newcomers felt the repressive authority of the long arm of the English government. They still suffered from tyranny. Between 1630 and 1680 Presbyterians struggled with indifferent success to find freedom in the various colonies. But in Pennsylvania, Maryland and New Jersey, religious men and women found both sanctuary and the free opportunity to worship God. In 1706 Reverend Francis Makemie



sent out a call to organize a presbytery in Philadelphia. Six of his fellow minister responded. That was the brave beginning and from it grew organized Presbyterianism on the North American continent.

Here is a 250th Anniversary worthy of celebration—not only by Presbyterians but by all Protestants. Congratulations to our fellow Americans of this triumphant heritage and congratulations to ourselves everywhere on the contributions of Presbyterian faith and life to American freedom.

Sabbath Keeping

- I married into a family where some members belong to a sect that keeps

the Sabbath and that has dietary habits of the Old Testament—they do not eat pork. My husband and I do not belong to this sect. We do not criticize our relatives and when they are with us, we avoid serving food that is not acceptable to them. However, they insist upon putting pressure on us. They believe we live in sin. They make us, and I am sure, themselves, very unhappy. Personally if I lived in a section where overwhelmingly people kept Monday, Tuesday or any other day of the week as a rest day and for worship, I would be happy to conform. I believe it is the one-in-seven that matters. Also I believe with you that New Testament teaching lifts the Old Dispensation ban on "unclean" foods. Do you think that anyone is, as these relatives insist, "a lost soul" by not following their particular formulas?

INDIANA

(Mrs.) N.F.A.

I believe with the one who asks this question and who writes the very remarkable letter accompanying it. I could not make a better statement of my own convictions. Even as I respect the convictions of these to whom my correspondent refers, I do not appreciate the way in which they attempt to force these same convictions upon others. Again I quote St. Paul, II Corinthians 3:6, "For He hath made us able ministers of the New Testament; not of the letter but of the spirit for the letter killeth but the spirit giveth life."

Social Convictions

- We attend social gatherings with a fine group of people. But alcoholic liquors are served and the conversation becomes extremely personal and severely critical of other people. We are in a quandary. Should we quietly withdraw? Should we let these friends know why we cannot continue our associations? What should we do?

N.Y.

(Mrs.) O.M.

Yours is not a unique problem but it is very delicate. I cannot tell you exactly what you should do. I may and do pray that you shall be led aright. Is there not some one person in the group to whom you could talk intimately and frankly? Perhaps you could make your influence and that of your husband count for changing this situation. You

do not wish to hurt people but you do wish to help them and also to maintain your own integrity.

Movie Banned

- While reading through a list of books and movies banned by the Catholic Church, I came across "A Man Called Peter." What could be objectionable in that wonderful movie?

N.Y.

(Mrs.) J.T.S.

I agree with you that there is absolutely no reason why any church should ban "A Man Called Peter." But, of course, any church in free America has the right to express disfavor.

Prayer Request

- An unsigned letter contains a very poignant request for prayer. I want to be forgiven of harsh things I have said and done to others. Pray that I may have the chance to ask forgiveness. Pray that God will save and bless me—and my family.

I have prayed and do pray for this family. There was no address.

Book Reviews

- I was very much impressed by your review of a book of Bible stories but I'm troubled by another review, in which attention is called to the fact that so many important Bible incidents and stories are omitted. Can such a book as this be trusted?

NEW YORK

(Mrs.) E.A.J.

Yes. It can be trusted. Certainly, the book does not contain all the stories and may be criticized as being incomplete but then it could not possibly include all and those that are treated are reverently and indeed brilliantly written.

International Missionary Council

- What do you know about the Missionary Credo of the International Missionary Council? What do you think of this council?

NEW YORK

(Mrs.) O.L.H.

This organization is completely reliable. It may be trusted and supported.

No Other Name

- I do not agree with your answer that those who have never heard the name Jesus, those who have not confessed Him are nevertheless saved. Jesus is the Christ and He alone is the sufficient Saviour.

MINNESOTA

(Mrs.) M.A.

I do not think that we are far apart. Certainly I respect your convictions. I believe as firmly as you believe that Jesus Christ is the only Saviour and I ascribe to Him such authority and power that He is able to save and to

save to the uttermost those who have never heard His name, those who have had absolutely no opportunity to confess Him as Redeemer and Lord. He is limitless and not even by one thought would I place a limit upon Him. But my great concern is to do my utmost to reach that last person who has not heard—else how shall I escape the great condemnation!

Faith Healers

- What do you think about faith healing, particularly about this evangelist? Why don't you write him up?

MICHIGAN

W.E.B.

CHRISTIAN HERALD does not "write up" the evangelist you mention in your letter because it is our sincere opinion that he places a very great over-emphasis upon physical healing. We believe in the healing ministry of the Church. Repeatedly, we have emphasized this fact. Also, we shall have more to say about it in the future. We believe that this ministry has been neglected. But we refuse to identify ourselves with or lend our support to the extremes that are now being practiced on certain radio and television programs. Some of these have become a travesty on Christian faith.

Church Discipline

- Should a church always follow discipline and does every denomination have so-called "rules and laws"? Isn't there danger of over-organization especially in a small church?

OHIO

(Mrs.) H.K.

Certainly, a local church should follow the rules and "discipline" of the denomination with which it is affiliated. Groups of churches which are actually not in denominations in the sense of central authority and control have their own rules and programs. Indeed, no organization, sacred or secular, could long continue without organizational set-up of some kind or degree. Yes, there is danger of over-organization not only in a small church but in a large church. Also, there is danger of under-organization.

Going to Church by Radio

- Would it be possible for people in some communities where regular church services are not available to them to organize to listen in on church services and religious programs via radio and television?

CALIFORNIA

J.H.R.

Yes. Indeed, early in national radio history such groups were organized in remote communities. Those listening made contributions to support their favorite programs. Certainly, however, wherever it is possible to attend regular church service, such attendance is in every way more and most desirable.



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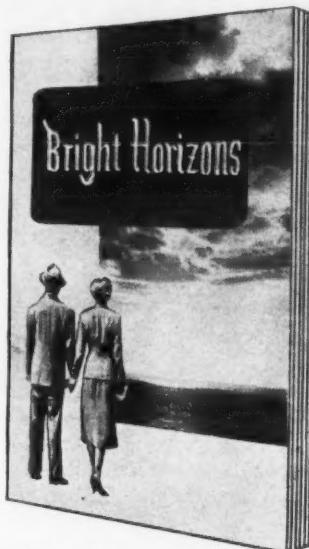
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Happy Anniversary

By DOROTHY WESTLAKE ANDREWS

"WHY are you going out tonight?" demanded 6-year-old Doreen. "What's the word again? I forgot."

"Anniversary," Linda supplied.

"Daddy and I were married 16 years ago today. It's our anniversary," I reminded her.

"Do you *have* to celebrate an anniversary all by yourselves?" Doreen asked.

I found the question hard to answer. How could I explain to this 6-year-old that every wife looks forward to this one day in the year, when she sits across some candlelit table and searches the face of her husband. Somehow the picture never seemed to include the children.

"Will you tell us about it in the morning?" she asked.

"What would there really be to tell?" I wondered as I laid out my long black gloves. There would be dinner at some restaurant, probably beyond our budget, a ride to the ocean, or two seats to a play that happened to be running.

"Bend down," the 6-year-old commanded. "I want to smell." The breath she drew in was long and audible. "Oh, Mother, you smell so good!"

"You look good, too," said Linda, touching the folds of my copper-colored silk dress gently.

Again Doreen's voice asked, "But why do you have to celebrate it without children?"

Why indeed?

Speaking hurriedly so I couldn't change my mind, I blurted out, "Would you rather we stayed home and we celebrated together as a family?"

The whoops of joy were all I needed. I called my husband's office and said, "Do you mind if we stay at home tonight?"

"You're not sick?" he asked.

"No, I'm not sick," I answered. "I'll explain later."

I repeated the same conversation to the babysitter, and assured her too, I was not ill.

The girls waited for me to change my dress; but instead I tied on my special black organdy party apron and pulled the girls into the kitchen. A quick look at the refrigerator confirmed my worst suspicions—it wasn't at its best. But at least the dishes could be. The girls set the table with our sterling, the Sunday-best china. We replaced wilted flowers with fresh roses from the garden. We chose pink candles for the table.

Later we greeted the man-of-the-house as we do on all great occasions. I pinned on my orchid, and laid the elaborately wrapped present beside my plate.

No one seemed to mind the meagerness of the dinner. The girls were as delighted as I with the jeweled cherry-red sweater.

BUT suddenly the dinner was over and Doreen in her blunt way said, "Now what do we do?"

I had an inspiration. "Wait for me in the living room. I'll be right down."

I wish I could say I put on my wedding dress. Although the scales showed very little variance in the past years, the weight had obviously redistributed itself steadily but sneakily.

(Continued on page 37)

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But a home is built of loving deeds
That stand a thousand years.

Men of the world build houses,
Halls and chambers, roofs and domes;
But the women of the world, God knows,
The women build the homes.

—AUTHOR UNKNOWN

From Charles C. Huestis, Youngstown, Ohio

I passed an old dilapidated house today,
The windows gone, the shingles in decay.
The yard was full of tangled grass, gone wild,
Crying in discomfort, like an unkempt child.
But in one corner bloomed a flower so gay
It overshadowed every gloom and seemed to say,
"Cheer up, old house,
Much happiness you've seen
And what if now your beauty is all gone;
You've all those happy years to dream upon."

—MRS. CHARLES M. SHELDON

"I Remember"

Selected by RACHEL HARTMAN

Judge not; the working of his brain
And of his heart thou canst not see;
What looks to thy dim eye a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldest only faint and yield.

ADELAIDE PROCTOR

From Mrs. Everett Stevens, Hayward, Calif.

Indian Lullaby

Rockabye, hushabye, little papoose,
The stars come into the sky.
The daylight is dying,
The whip-poor-will's crying,
The river goes murmuring by.
The pine tree is slumbering, little papoose,
The squirrel has gone to its rest.
The robins are sleeping,
The mother bird's keeping
The little ones warm with her breast.
Then hushabye, rockabye, little papoose,
You sail on the river of dreams.
Dear Manitou loves you,
And watches above you,
Till time when the morning light beams.

—Author Unknown

From Mrs. Earl Yeates, Custer Park, Ill.

We were crowded in the cabin;
Not a soul would dare to sleep;
It was midnight on the waters
And the storm was in the deep.

'Tis a fearful thing in winter
To be shattered by the blast,
And hear the rattling trumpet
Thunder, "Cut away the mast!"

So we shuddered there in silence,
For the stoutest held his breath
While the hungry sea was roaring
And the breakers threatened death.

And as thus we sat in darkness,
Each one busy in his prayers,
"We are lost!" the captain shouted
As he staggered down the stairs.

But his little daughter whispered,
As she took his icy hand,
"Isn't God upon the ocean
Just the same as on the land?"

Then we kissed the little maiden
And we spoke in better cheer;
And we anchored safe in harbor
When the morn was shining clear.

—James T. Fields

(from a McGuffey Fourth Reader)
From Pidge Early, Oklahoma City, Okla., and
Mary Steffen, Phoenix, Ariz.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.



"KITTY, DO YOU MIND BEING POOR?"

THE 9-year-olds were merrily hiking back to the big, green campus of "Mont Lawn." They had been up on the mountain for a cookout, rowdy, lovable youngsters from the city slums, eyes wide with wonder at the beauty and bigness of God's outdoors.

In the friendly freedom of "Mont Lawn," the Christian Herald Children's Home in the country, they shouted their way up the hill and then down again.

But suddenly there was silence. The boys drew together, looked down. As they looked, their eyes softened and the tough-little-rough-boy tightness at the corners of their mouths disappeared in gentle smiles.

For they had found three abandoned kittens.

When the boys understood that the kittens had no home, nowhere to go, they impulsively gathered them up to bring to the protection of the "Nature House." As they walked—carefully, now—they talked quietly.

One youngster looked up from his squirming burden and asked the counselor, "Do you think these kittens mind being poor?" Then the child put his head down and said with all the deep, sad feeling of a little boy who has never before had anything or anyone to love or any possession to call his own: "I mind it!"

65TH YEAR OF OPERATION. OVER 100,000 BOYS AND GIRLS HAVE ENJOYED THE BLESSINGS OF "MONT LAWN"—ENTIRE COST FROM CONTRIBUTIONS.

THIS SUMMER WE WILL GIVE FREE TWO-WEEK "VACATIONS WITH A PURPOSE" TO NEARLY A THOUSAND CHILDREN.

DR. DANIEL A. POLING IS CHAIRMAN OF THE BOARD OF DIRECTORS OF "MONT LAWN," CHRISTIAN HERALD CHILDREN'S HOME.

But the poverty of things is not the greatest poverty of the slums. There is a poverty of spirit, of faith, of dreams—and these are worse. Even a very little boy minds being poor! He minds the hot, boxlike tenement existence. He minds the sordidness, profanity, filth and wretchedness of the slums. He minds the ugliness of slum life.

And he minds them most after he has seen life at its friendly, wholesome best at "Mont Lawn"! His high dreams and tall new ambitions go back to the city with him, never to be quenched. Now he knows there is a fresh, clean, compassionate way to live.

This summer, you can give a child the unforgettable inspiration of green pastures, still waters, blue skies, loving care. Just \$15 will help to provide for a boy or girl at "Mont Lawn" for two wonder-filled weeks. Your gift, much or little, helps to transform a child's life.

Without a vision, they will be forever poor in all that counts most.

Without YOU there can be no vision.

**Christian Herald Children's Home
Room 523
Business Office: 27 East 39th Street
New York 16, New York**

To help a tenement child who is poor in things of the spirit and to give him a glimpse of beauty and faith at "Mont Lawn," here is my gift of \$.....

NAME.....

ADDRESS.....



THE NEWS

• AT HOME •

FARM BILL: In a hungry world, it is incredible that America's number-one domestic dilemma is too-muchness. Here is the one country where abundance, not scarcity, creates the "problem" in "farm problem." (Try explaining it to a farmer in India or Egypt, and see how far you get!) Abundance has in the past changed the complexion of Congress, toppled Presidential hopes, sliced thick percentages from farm income, piled up mountains of wheat, corn, cotton and other commodities. When Mr. Eisenhower took office, the government owned 2½ billion dollars' worth of farm products. As of early '56, the stockpile had grown to almost 9 billion dollars' worth. The paradoxical problem is how to increase farm income without increasing farm production.

Against this confused background, the Administration farm bill was presented to Congress, amended out of recognition, passed despite Administration protests, vetoed by the President, killed dead when an over-ride attempt failed. Each side, solicitous of the farm vote, tried to pin the blame on the other. It was the game of hot potato, with the final luckless holder to be determined on election day. At the end of the first round, the President's hands appeared to be red but empty.

SWITCH? If the Republicans are not yet running scared, they are at least running worried. Let Kefauver polish his horn-rimmed glasses or Stevenson shake hands with a voter or Ike sneeze, and political pundits try to make something of it. That happened when Senator Kefauver made a good showing in the Wisconsin primary (and a poor showing in New Jersey). Rural Wisconsin went heavily for Kefauver. Was it a swing away from the Republicans? Was the farm vote disgruntled? Would Farmer Brown's wife vote Democratic? And what about Eisenhower's success in downstate Illinois? What does that prove about the attitude of farmers toward the Republicans?

Personally, we don't pretend to know what the primaries mean, if anything.

Nor whether the farm vote or the labor vote or the housewife vote or the chiropodist vote will go for Eisenhower or Stevenson or somebody else. We do know it's dangerous for any candidate of any party to take yes for an answer. Particularly, five months before November.

STEVENSON: Has he given up his high-level approach? That's what the politicians have been trying to get him to do. They think he is too stand-offish, too erudite. "Get in there and mix it up," they say in effect. "Gouging, biting, kicking—anything's fair in war and Presidential campaigns." We hope he doesn't listen to the boys who know only how to make a sow's ear out of a silk purse. Mr. Stevenson is most effective when he's his *best*.

In North Carolina, for example. Before he left for Pittsburgh, where he was to make a major address, he was given a golf putter. In accepting it, he remarked, "I'll tell you what this country needs. It needs some drivers more than it needs putters." Asked whether he would like to challenge President Eisenhower to a round of golf, he replied, "I think he has had more practice." Good, clean fun! And a barb in it, too. And even at Pittsburgh, when he characterized the Eisenhower tenure as "three do-nothing years," he was simply calling his shots as he saw them.

But when, also at Pittsburgh, he alluded to the President's plea that his party's campaign be based on "the things that count most—people and principle," and said, "Mr. Eisenhower spoke of what we all believe in. He left out only one thing. He did not say he was for chicken on Sunday"—it was not very funny nor very effective either. And when in Philadelphia he said that compliance with the court decision on integration should come without violence, without the necessity of "troops and bayonets," he was raising a specter that should not have been raised by any responsible public leader. Can't we assume that we shall all, north and south, white and Negro, act like Americans?

MIGRATION: That makes us think of

Senate Bill 276. It provides for the deportation, all-expenses paid, of qualifying American Negroes to their "Fatherland," namely, Africa. This is offered as a "reasonable and peaceful approach" to the "problem" posed by our "African friends," in the literature of one Georgia gentleman promoting the bill. He adds, "Should their ministers, lawyers, doctors, college presidents, scientists, carpenters, farmers, etc., take the lead, a great exodus could take place and millions of Africans could be living in their own homes and on their own lands within a comparatively short time. Liberia offers a starting place to build an African nation, and the African Methodist Church in the U.S.A. could offer much leadership out of their ministry."

This brother does not seem to take into account that our "African friends" are not African, but American. They have helped to make America what it is. They live here. This is their land. There will be many stupendous (or is stupid the word?) ideas offered for the solution of the race issue in America, but we doubt that any will surpass this one. Begin deporting folks to their countries of ancestral origin, and is there any logic in stopping with the Negroes?

MOTTO: The House of Representatives passed and sent to the Senate a four-line joint resolution to establish as a "national motto" the phrase "In God We Trust." Under a law enacted last year, this motto must appear on all currency and coins. If the new resolution passes the Senate, presumably this motto would generally replace "E Pluribus Unum," no great loss. The House Judiciary Committee says, "It will be of great spiritual and psychological value to our country to have a clearly designated national motto of inspirational quality in plain, properly accepted English." How much spiritual value there is remains to be seen, of course. The value is not in the words, which by themselves are empty, whether officially adopted or not. Only as they are filled with meaning do they gain weight. Now that we've got the declaration of faith pinned up everywhere else, it might be about time for us to write it over our approach to race relations, over our national handling of the liquor problem, over our foreign relations, over the Parris Islands of the military, over the election campaigns of the non-military. What a difference it might make!

TROOPS: One reassuring by-product of the Middle East flareup was President Eisenhower's reaffirmation of determination not to commit U.S. troops without Congressional authority. This time, he practically lost his temper

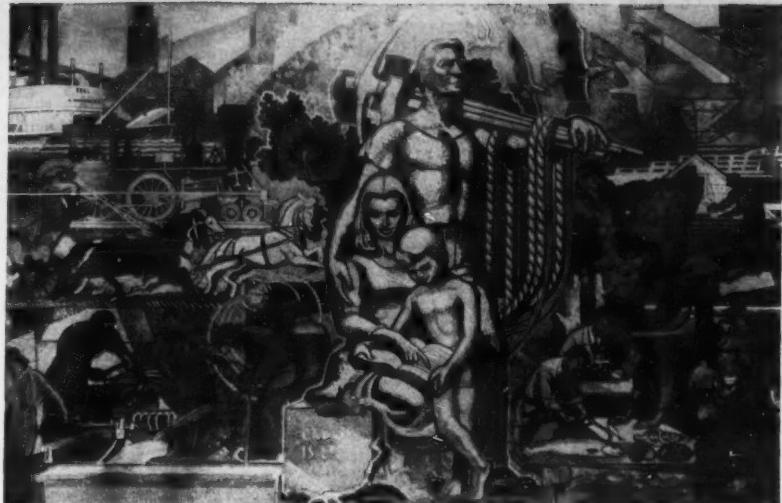
when the question was asked. To him, it's apparently elementary. To the rest of the country, it's not; memories of an undeclared and Congressionally unauthorized war in Korea are still fresh. Said the President "I have announced time and time again I will never be guilty of any kind of action that can be interpreted as war until the Congress, which has the Constitutional authority, says so." The question was raised because Secretary of State Dulles had told a news conference that the President would probably seek Congressional sanction first, except under extraordinary circumstances. The President himself emphasized that there were no probabilities about it.

PLANES: When the President proposed his dramatic "aerial inspection" plan at Geneva, it was widely applauded as a convincing demonstration of American sincerity, and a telling piece of propaganda for world consumption. Nobody seemed to give much consideration to the possibility that Russia might take up the offer. The disarmament conference at London has been dealing with this "American plan," as well as with plans put forward by Britain, France and Russia. Suppose Soviet Russia should say (whether with sincerity, or to put the U.S. on the spot), "All right, let's adopt the air-inspection plan. We fly over your country, and you fly over ours. We station inspectors at key points in your industries and defense installations, and you station inspectors in ours." What would be the American reaction? What would be the reaction in the U.S. Senate, which would have to O.K. such a treaty?

No use counting buzzards before they're hatched, but it looks from here as if Russian acceptance could cause supreme consternation in the United States, reciprocity or no.

BRAKE: Federal Reserve Banks have upped their "discount" rates—the interest they charge commercial banks that borrow from the Federal Reserve System. Two of the banks moved from $2\frac{1}{2}$ to 3 per cent, and the nine others from $2\frac{1}{2}$ to $2\frac{3}{4}$ per cent. It looks like peanuts, until you multiply by a million or a billion dollars.

What does this mean to you? It means that the government is again concerned about inflation. A new round of wage increases has begun, and they're to go higher faster, maybe 20 cents an hour in steel (to send the price of steel up by some ten more dollars a ton). Credit demands are skyrocketing. The stock market has gone up faster than many people think is healthy. The Federal Reserve move tightens money a bit. That one-half or one-quarter of one per cent interest



"LABOR IS LIFE" is the theme of this 17' x 51' glass, gold and marble mosaic mural, designed by Christian Herald cover artist Lumen Winter. It decorates the new Headquarters Building of the AFL-CIO in Washington, D.C. The mother is reading the Bible to her son, while the father protects the family with his right hand and holds the implements of labor in his left.

will shorten the time over which you can spread installment payments. It will make it a little harder to get mortgage money. Nothing drastic—just a touch of the brake pedal before the national economy rolls into a curve.

REVOLT: When the U.S. income tax was ratified under the 16th Amendment, 358,000 Americans had the dubious privilege of nicking their resources for \$40 million. This year, some 59 million Americans paid over more than \$35 billion—at least half of the government's total income. But there were some holdouts. In Utah, Governor J. Bracken Lee claimed that no one had the right to tax American citizens for the support of other nations. And in Alaska, a former Internal Revenue agent was hauled into court for refusing to file tax returns or to pay what investigators said he owed. Upon the impassioned plea that Alaskans have no direct representation in government, and that they have to pay taxes they have no voice in levying, the jury acquitted. What the verdict did to payment of the \$27 million expected from Alaskans, will be coming out soon.

Another area that could well raise the "No taxation without representation" shout is Washington, D. C. With a federal election coming up, it's the season for outraged yelps from the east bank of the Potomac. And it looks from here as if the indignation both in Alaska and the District is of the righteous kind.

COURIER'S CUES: 50 years ago this month President Theodore Roosevelt signed the Federal Pure Food and Drugs Law—one of the few laws that

gets practically a unanimous and enthusiastic anniversary celebration. . . . Small towns and farms had the edge over big cities in producing state winners in the Betty Crocker search for the American Homemaker of Tomorrow. . . . State's rights took another defeat when the Supreme Court in effect threw out the anti-sedition laws of 42 states; test case involved Steve Nelson, convicted of violating Pennsylvania sedition act. . . . What's Moscow going to call the much-promoted Stalin "Peace" Prize, now that Stalin's a villain? . . . And when do they get rid of the body, lying in state in Red Square, alongside Lenin?

Speaking of income tax, exemptions and deductions are getting a new look by all hands; it's becoming evident they are highly discriminatory, with the breaks against the wage and salary earners. . . . Messrs. Khrushchev and Bulganin are anxious to take a U.S. guided tour, and we wouldn't be surprised if they get an invitation inside another year. . . . For all the talk of inflation, savings were up to \$20 billion early this year from \$15 billion of same period year before. . . . Extraterrestrial bodies will be raising question of who owns what slice of outer space? Space over your country now, is over somebody else's in minutes!

CORRECTION: Last month we said that Democratic National Convention meets in San Francisco. Republicans do, Democrats don't. Latter hold their convention at Chicago's International Amphitheater, beginning August 13. Sale of exhibit space will pay most or all Democrat convention expense.

(*"News" continues next page*)

• ABROAD •

MIDDLE EAST: Theme song of the "Holy" Land had become, "There Is a Bomb in Gilead." Atrocities (and what else can you call the machine gunning of children in their school room, or random mortaring of Gaza civilians?) were practiced by both sides. When the theory of tit-for-tat gets underway, it becomes obscure and academic who started it, tit or tat.

Then UN Secretary General Dag Hammarskjold embarked on his important mission. Britain had been urging the U.S. to come out for armed intervention. Mr. Dulles, Mr. Eisenhower were castigated by the British press for "inaction," "indecision." But it was the U.S. that initiated the UN resolution which sent Mr. Hammarskjold to the Middle East. Groups that generally accuse the U.S. of unilateral or bilateral action, now were screaming for unilateral action. But for once we worked within the framework of the United Nations. And the United Nations has apparently dealt successfully with the problem at issue. Mr. Hammarskjold achieved what he set out to do—he stopped firing on both sides of the troublesome 165-mile border between Israel and Egypt.

But it's one thing to stop a fight, and another thing to remove the causes of the fighting. The old seeds of conflict are still there. A truce is good. A peace is better. And peace cannot come until there is mutual confidence, mutual acceptance. A teacher can pull two battling boys apart. But what's to happen when school is out? The only foolproof method ever discovered for getting rid of an enemy is to make a friend of him.

VISIT: Turn the tables and you see what a spectacular and unique thing the Bulganin and Khrushchev team are doing. Imagine the President of the United States visiting India, Britain, Yugoslavia and other countries during the course of the last year! Imagine the stir it would have made here at home—especially if he had gone also to Russia. Critics would have said he was belittling his position, going hat in hand, endangering his life, etc., etc.

In the U.S., we assume we know all there is to know about whistle-stopping, barnstorming, handshaking. Any precinct politician will tell you, "You have to get out there and let the people see you." And we've let a couple of ward heelers from the Kremlin steal the march on us. Mr. Dulles has been making the rounds, of course. Mr. Nixon has been here and there. But that's not the same as Mr. Eisenhower doing it. He made friends in Geneva. Why isn't it reasonable to suppose that he could also have made friends in India, even in Russia? Mr. Stalin trav-

eled outside his territory only once—400 miles to Teheran and back. In 15 months, the Bulganin and Khrushchev duo have gone 9000 miles outside the Iron Curtain. The jaunt to Britain added another 3400 miles. Whether they've simply got itchy feet, a sinister strategy, or the urge to spy out land they hope someday may be theirs, they're indubitably getting known. A fellow you've seen riding down a street in your town, waving at you, never looks as forbidding or foreboding as the fellow who's a cloistered legend. That can be good or it can be bad. But it's a fact, and one we are ignoring.

BRAZIL: This country bigger than continental U.S. (3,288,050 square miles to 3,022,387) is planning to move its capital 550 miles cross country from Rio de Janeiro to a site near the geographic center of the nation. The 1946 constitution pro-

scribes (as was Washington, D. C.).

ICELAND: It's almost midway on the air route between Washington and Moscow, and it lies on the shortest air and sea lane between the U.S. and Europe. It's a small country (population 154,000), which is one reason for the stir-up about present American air bases on Iceland. U.S. dollars have brought inflation. U.S. personnel are denting the 1,000-year-old customs of the country. No longer protectively isolated, the country is being exposed to new ways, new ideas. And many of the people don't like it. They don't like it so much that they want the U.S. air base to get out. Parliament has passed a resolution calling upon the government to cancel the agreement giving the U.S. rights to an air base on the island. The government has not yet acted. In any case, notice of 18 months is required. But, let's face it, we may have to get out. And, let's face it, Russia may come in. That would put Russian bombers just four or five hours from industrial targets in the U.S. How would Russia get in, if the Icelanders don't like the U.S. being in? Fast talking. Fast maneuvering. Internal fifth-columnism. Meanwhile, there's some question about whether Portugal will renew a lease to the U.S. for rights to an air and naval base in the Azores. All of which means that American military thinking has to take into account the fact that our once wide "defense perimeters" are shrinking.

LOTTERY: When Chancellor of the Exchequer Harold Macmillan presented the Conservative government's "savings budget" to the British House of Commons, it included a highly unconservative Soviet-style lottery gimmick for encouraging the populace to buy savings bonds. Under the plan, \$2.80 bonds would be sold. Although they could be cashed at any time, they would pay no interest. But every three months a drawing would be held, with the winners getting prizes ranging up to \$2,800. Mr. Macmillan insists that no one would lose anything, since a holder could get his full purchase price back at any time. But he makes no "interest" unless his number happens to hit.

Laborite Harold Wilson called the whole business a "squalid raffle." He can say that again—and probably he will.

• CHURCH NEWS •

SUNDAY: Popping up everywhere is the issue of Sunday observance laws. In New York state, a law was introduced to exempt New York City residents (heavily Jewish) from "Sab-



RNS
METROPOLITAN NIKOLAI, second ranking official of the Moscow patriarchate, will head a delegation of Soviet religious leaders scheduled to visit U.S. in June. They will be guests of National Council of Churches which recently sponsored a 10-day visit to the U.S.S.R. by nine American churchmen.

vided for a new capital, and for ten years a commission has been working on the transfer. What was the matter with the old capital? Aside from the fact that it was located about as far away as you could get from northwest Brazil, it was hotter than Washington, D. C. The new capital in the Formosa Central Plateau near the city of Anapolis in Goias State, is nearly a mile above sea level, pleasant the year round. The 400-square-mile site has been acquired, a landing strip has been built, streets and sewer lines are being laid out. Probably to be named Vera Cruz, the new city will be an example of a capital built deliberately from

bath" laws. It would authorize "work, labor and conduct of business" on Sunday by those who regularly observe another "day of rest or holy time in accordance with their religions." In Toledo, Ohio, Roman Catholics were urged to withhold patronage from grocery stores planning to open for business on Sunday. In Minneapolis, Baptists there and in St. Paul were asked by their pastors to impose a seven-day-a-week boycott on any supermarkets which open for Sunday business. In Dayton, Ohio, members of a meat cutters union threatened to strike unless Sundays were eliminated from basic work week contracts. (Last fall, most of the grocery chains in Dayton began opening for Sunday business.) In Indianapolis, the Automobile Dealers' Association voted at its annual convention to seek a state law making Sunday closing mandatory for car dealers,

Customs long taken for granted are being questioned. What do you propose to do when the questioners come to your town and set up Sunday shop? One thing for sure: they won't stay open on Sunday very long if they don't do any business on Sunday!

TRAVELERS' RETURN: The nine-man National Council deputation to Russia and the Eastern Orthodox Church, came home with little of the wild enthusiasm of some previous ecclesiastical visitors. They report that the Soviet government's absolute control of education may be a greater danger to the Russian church than outright government control of the church. For the Soviet has control of the human resources from which future church members are made. Therefore, it can let the church alone, confident that it will die out with its aging and dwindling population.

The Russian churches, the deputation said, "regard their function as that of saving souls and preparing them for heaven, and show little concern for the social or intellectual life of their people. It is the prevailing assumption that science involves the reason; religion the feelings. Education, economic and political life are the concern of the state. Worship, from birth to death, is the task of the church."

At one extreme, in the U.S., is the "Social Gospel." In Russia, at the other extreme, is the "Anti-Social Gospel."

BASE: When in Saudi Arabia, do as the Saudi Arabians do, even if you have to hide your Christianity, is apparently the advice being handed out by the U.S. Air Force. Rep. Emanuel Cellar (D., N.Y.) charged that at Dhahran Air Force Base "American chaplains do not wear crosses signifying their rank as chaplains, and Cath-

HER RICE BOWL WAS NOT BROKEN-

Ahn Wha-sil was found by a Korean railroad, her mother and father missing . . . her stomach swollen with hunger. How many days and nights she had tried to look out for herself, how long it had been since she had eaten and what, Dr. Oh, examining her a week after orphanage admittance, never found out. He didn't even know if good care could save her, if it was not already too late.

Last month a television photographer, taking movies of Dr. Oh's CCF Orphanage, was intrigued by Ahn. He writes, "Our only way of talking was to smile at each other. We became close friends. She hung on my coat sleeve throughout my filming and was such a pert, happy imp. Her warmth easily penetrated the bleak Korean winter. It was difficult to believe that the poor, sickly, emaciated little thing Dr. Oh had exam-



ined was this happy, lovable child. And to think it was only by a slim chance that she was lucky enough to be one of the few among hundreds to be picked up that day."

There are still 35,000 homeless refugee children in South Korea—neglected, friendless and wretched children. Korea is no longer on the front pages and it is so hard to get help for them.

No gift is too small to show a child a bit of mercy. Or you can "adopt" a pitiful, homeless child and have him placed in a Christian Children's Fund orphanage-school and given a decent chance in life. The cost, \$10.00 a month, is the same in all of the following 28 different countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States and Western Germany.

Incorporated in 1938, CCF is the largest Protestant orphanage organization in the world.



For information write: Dr. J. Calvitt Clarke
CHRISTIAN CHILDREN'S FUND, INC.
RICHMOND 4, VIRGINIA

I wish to "adopt" a boy girl for one year in Please send me further information.

NAME
(Name Country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year first month Please send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$ Gifts of any amount are welcome. Gifts are deductible from income tax.

ADDRESS

CITY ZONE

STATE

olic officials, in the interest of their personal safety, have been obliged to defrock when on a mission to the base." Worship services are conducted behind locked doors, since at one recent Christian service an Arab employee stayed behind and witnessed the Roman Catholic Mass. When he told his Moslem friends about what he saw, "quite a little trouble ensued." Rep. Cellar also charged that American forces have agreed to Saudi Arabian demands that no servicemen of Jewish faith be stationed at Dhahran. He added, "The American flag is not flown over the base because Saudi Arabians look upon it as an infidel symbol."

Replied the State Department: it is "a matter of policy" that no servicemen of Jewish faith be assigned to Dhahran, and that Christian services held there "will not be advertised." The Department spokesman pointed out, "Arabia is a sovereign country and is qualified to make any domestic laws which it wants, regardless of whether we happen to agree with them in principle or not." And this incredible statement: "It would not be wise to station a serviceman of Jewish faith at Dhahran because it might provoke an incident involving his personal safety."

All in all, it's a beautiful friendship between the U.S. and Saudi Arabia. Should hold up well in case of emergency!

MISSIONS: Warnings have been coming from various sources that the Christian missionary enterprise is in need of something. Dean Liston Pope of Yale Divinity School, on his return from a four-month tour of 16 Asiatic and Near East countries, says it needs to be "thoroughly revamped." Dean Pope is one not given to delicate speech. He speaks his mind, usually making evangelicals mad in the process. This time is no exception. His statement to the effect that "many of America's recent religious exports to Asia might better have been kept at home where we are accustomed to their excesses," will win him no friends among groups suspecting he is talking about them. But some of his facts are incontrovertible—and jolting.

In every one of the "new" nations of Asia, except the Philippines, he points out, Christianity is in the minority "and most often a very small minority. All told, the quantitative results of 150 years of missionary work have been disappointingly small." He calls attention to the "remarkable resurgence of the major non-Christian religions in Asia—Shinto in Japan and Mohammedanism in Indonesia, Pakistan and the Middle East. These revivals come principally from within the countries and are generally associated with the new spirit of nationalism and

with antipathy to the West."

Footnote to his remarks are these statistics from the latest issue of "World Almanac": total Protestants in the world, 201,757,066 (of whom more than one-fourth are in the U.S.); total Moslems, 321,931,336; Confucians, 300,290,500; Hindus, 309,949,000. Putting together the three Christian groups (Protestant, Roman Catholics and Eastern Orthodox) the total is 799,908,066, against a non-Christian total of 1,643,787,934.

EQUALITY: The Cliffside Park (N.J.) Board of Education is taking no chances. When it ruled that the Douay (Roman Catholic) and other versions of the Bible may be used by the town's public schools in complying with a state law requiring daily reading aloud of five Old Testament verses, it surrounded the ruling with "safeguards." The action was taken in the first place because a Roman Catholic school administrator said that Roman Catholic students in public high schools objected to being asked by their teachers to read from the King James version. Usually, the teachers call upon a different student each day to handle the Bible reading. In the future, the pupil called upon will be free to read from the version of his choice.

But—and now we come to this month's prime example of legal hairsplitting—the board of education stipulates that the Bibles used must be uniform in size and ornamentation. They want to make sure that no group gets ahead of another by bringing in a pulpit Bible, for example, giving his version a per-pound advantage. Nobody is to be allowed more gold leaf than the other fellow.

But suppose one student reads more reverently, more meaningfully than another? How guard against that inequality? Better send the resolution back to committee, gentlemen. Require that all students read in a monotone!

IN BRIEF: A Presbyterian Church in Tulsa, Okla., has launched a Hot Rod Club for young people interested in hopping up jalopies; they plan to build a Hot Rod 'barn' on the church site.

NEW HEAD: Dr. Paul P. Petticord, Portland, Oregon, president, Western Evangelical Seminary, is recently elected president of National Association of Evangelicals. He succeeds Dr. Henry H. Savage of Pontiac, Mich.



. . . Dr. Arthur Michael Ramsay, Archbishop of York, will lead a delegation of Anglican churchmen to the Soviet Union in July. . . . Says Bishop Lilje, president of the Lutheran World Federation, the three major religious and political problems of today's world are: emotional nationalism, communism, and the growth of non-Christian religions.

Disciples of Christ churches in the U.S. and Canada spent almost \$17 million for church construction or mortgage reduction in the 1954-55 fiscal year. . . . Archbishop John F. O'Hara of Philadelphia told a meeting of Roman Catholic teachers that Roman Catholic schools should not seek federal funds for construction or operation. . . . A total of 119,170 pupils are enrolled in 1,195 parochial schools of the Lutheran Church-Missouri Synod in the U.S. and Canada. . . . Queen Elizabeth II laid the cornerstone of the new \$3 million Coventry Cathedral, to replace the ancient one destroyed by German bombers in the 1950 blitz. . . . Billy Graham's "Hour of Decision" has been accepted for broadcasting by NBC. . . . American Bible Society reports that Scriptures (Bibles and portions) are now published in 1,092 languages and dialects. . . . The Southern Baptist Convention's Radio and Television Commission has launched "This Is the Answer," first religious TV series to be filmed in color. . . . Nearly \$40,000 has been contributed to the Five Missionary Martyrs Trust Fund, according to President V. Raymond Edman of Wheaton College.

In Ostrach, West Germany, the town's more than 1,600 Roman Catholics contributed money, materials and manual labor to the building of a Protestant church. . . . The World Peace Committee of the Wisconsin Methodist Conference wants the national anthem changed from "The Star-Spangled Banner" to "America the Beautiful." . . . Dr. Georgia Harkness, theologian, has been appointed Professor of Christianity at the International Christian University in Japan. . . . 4000 women will be needed during the next five years for full-time service in the United Lutheran Church. . . . National Church Conference for the Blind meets July 13 to 19 at Fort Worth, Texas. . . . The 130-year-old Methodist weekly, *Christian Advocate*, will be replaced this fall by a family monthly to be called *Together*. . . . More than one-third of all foreign missionaries applying for entry permits to India were turned down in four-month period ending Jan. 31. . . . Assemblies of God established 477 new churches in 1955. . . . Dr. Frank E. Gaebelein, headmaster of Stony Brook (N.Y.) School, was elected president of the American Tract Society.

• TEMPERANCE •

PERSON-TO-PERSON: In Eastern U.S., this popular program of Edward R. Murrow's is sponsored by an oil company. Out in the western part of the country, every other week, a brewery shares the program's sponsorship. In other words, the time given over to commercials is filled in by one advertiser in one part of the country, by another in another section. This resulted in Billy Graham's recent appearance on the program coming up alongside a beer commercial. The same thing happened a few months ago when Mrs. Peter Marshall was being interviewed. Mrs. Marshall had no idea she was being "sponsored" by a beer company, and perhaps Billy Graham didn't know it either.

The beer people are swiftly cutting their own throats with these tactics. Invariably viewers are highly indignant. If participants on shows with regional sponsorship cannot be aware of who is plugging what, the television station involved certainly can, and should be held responsible.

HEARINGS: The Marshall incident mentioned above was heard with interest by Congressional committees considering the Siler and Langer Bills. In part, it helped to generate the kind of committee attentiveness that has resulted in a bleating "FLASH" sent out to "company members and advertising friends" by the Advertising Federation of America. It warned that late reports from Washington are that the Siler Bill may be favorably reported to the House of Representatives by the House Committee on Interstate and Foreign Commerce. "If so reported, indications are that it may be passed." Warned the Federation, "In effect, it [Siler Bill and companion Senate Langer Bill] would stop practically all advertising of alcoholic beverages."

Whether the Federation's anxiety is of the realistically motivated or simply taking-no-chances variety, it is real.

CALENDARS: Akin also to the Marshall-Graham exploitation is the sheer stupidity of two Philadelphia liquor distributors who were giving out 1956 calendars illustrated with the Head of Christ and da Vinci's "Last Supper." A Germantown minister, aroused by this latest example of crassness, campaigned in his locality to stop display of the calendars. Then he learned that similar calendars were in use elsewhere, and his campaign became a national one, taken up by the National Temperance League.

Again, the perfect example of self throat-cutting! As a matter of personal survival, you'd think the liquor men would at least try to be more astute!

MORNING HEADACHE? ACHING MUSCLES?

BAYER ASPIRIN makes you FEEL BETTER FAST!

YOU CAN TAKE BAYER ASPIRIN

with confidence whenever you need it. It is used by millions more people than any other pain reliever

WITHOUT STOMACH UPSET



MORNING HEADACHE? FEEL BETTER FAST—Getting up with a dull, morning headache can make the world look dreary. To brighten things up *in a hurry*, take two Bayer Aspirin tablets right away, and—by the time you're ready to leave the house—see if you're not your cheerful self again!



ACHING MUSCLES? FEEL BETTER FAST—Too much exercise may make your muscles or your back ache. When this happens, just take Bayer Aspirin and you'll be back in the swing—almost before you know it. Remember, Bayer Aspirin gives you the *fast relief you want*—and the *safe relief you need*.

WHY BAYER ASPIRIN MAKES YOU FEEL BETTER FAST—
 Just drop a Bayer Aspirin tablet in a glass of water and watch what it does there. You'll see that it starts disintegrating *instantly*! And the same thing happens in your stomach. That's one reason why Bayer Aspirin brings you fast relief!

Editorially Speaking ...

● DR. REINHOLD NIEBUHR ON DR. BILLY GRAHAM

IN THE March 5th issue of *Christianity and Crisis*, "A Bi-Weekly Journal of Christian Opinion," under "Editorial Notes" appears a scathing criticism of Billy Graham from the pen of Reinhold Niebuhr who, with John C. Bennett, is co-chairman of the publication. Dr. Niebuhr, who is generally regarded by the liberal Protestant church as its ranking theologian, spares few words in placing himself on record against the invitation extended by the New York Protestant Council of Churches to "bring" Billy Graham, the evangelist, to New York City.

"... we dread the prospect," Dr. Niebuhr remarks and, after a few gracious words for Dr. Graham personally, continues with his extended negative appraisal of that invitation. He concludes as follows: "... when an interpretation of Gospel is clothed in bad science and petty moralizing and when it offers either petty or impossible answers to the dilemmas of this generation, the Gospel will be immediately dismissed. All efforts to build a bridge over the chasm between the Gospel and the modern generation will come to naught ... there will be a great hullabaloo on radio and television. And the Church will again sink into innocuous desuetude. ... Haven't the Protestant leaders of the city thought of these hazards? Or have they decided that a little publicity and organized evangelistic effort is such a great boon that the price of presenting Christianity as a series of simple answers to complex questions is a good bargain?"

In these sentences and indeed throughout his editorial, Dr. Niebuhr deserts theology to assume the role of prophet. Has he not read the London, England, and Glasgow, Scotland, reports on Dr. Graham's missions, nor those from Washington, D. C., in America? I was present in the London arena when at the close of Billy's sermon, more than 20 scientists and professors from the University of London accepted the invitation and came forward. To be sure, they came that night with a former Russian actress and with 600 or more of the less educated who were among the thousands who signed "decision" cards during this London campaign; but Dr. Niebuhr seems to lightly regard these "decision" cards. Has Dr. Niebuhr failed to read the generous words of commendation spoken by the Archbishop of Canterbury, who is not lacking in either culture or in ecclesiastical standing? Have the news reports and friendly editorials appearing in Paris Roman Catholic publications and Indian newspapers escaped him altogether.

On September 20, 1955, several young men appeared

for ordination before the presbytery in Washington, D. C. Dr. Edward L. R. Elson, pastor of the National Presbyterian Church in that city, said in a sermon preached in his own pulpit that these candidates "were in each instance brought to Christian experience in Billy Graham's Washington meeting." In another sermon preached by Dr. Elson, he quoted Dr. Leslie Weatherhead, pastor of City Temple, London, as saying, "Let Billy Graham get the people into the church; we will give them solid theology!" Speaking to his own congregation, Dr. Elson continued, "Some of you, I observe, are here today because Billy Sunday was here 40 years ago."

Perhaps it would have been wiser had Dr. Niebuhr waited with his prophecy for the end result of Billy Graham's New York mission.

● MIXED MARRIAGES!

CHISTIAN HERALD'S poll, which raised and answered the question, "Is Conversion a One Way Street?"—definitely it is not a one way street!—has been supported from an unexpected source.

The 24th annual convention of the National Catholic Conference on Family Life pointed up many matters that may be considered with equal profit by Protestants as well as by Roman Catholics. Dr. John J. Kane, Notre Dame professor, said: "The family can influence or control dating more easily than it can the ultimate choice of a marital partner." Dr. Kane believes in participation by parents and the church which may be regarded in some quarters as "interference"—but that this should take place before actual marriage is in the offing. As I see it, Protestant parents, too, "must begin educating their children for marriage long before they ever have their first date."

But it was the Rev. Lucius F. Cervantes, S.J., professor at Regis College, Denver, who moved in alongside CHRISTIAN HERALD as to "facts and figures." He said that more than one-third of all Roman Catholics choose non-Catholics as marriage partners, and that *six out of every ten* of these "become lost to the faith." Tragic indeed it is, if true as of Rev. Cervantes' findings, that two-thirds of the children of mixed marriages grow up without religion. Finally the Notre Dame professor affirmed that only one out of 20 of the non-Catholic partners is "converted" during their wedded life.

Again referring to our CHRISTIAN HERALD poll, whether the actual number is 4,000,000 or 2,000,000 as of the Will Oursler analysis, or 1,000,000 as of the *Catholic Digest*, conversion is not a one-way street. But always let us all, Catholics, Jews and Protestants, be united as Americans All.

Daniel A. Poling,
EDITOR OF CHRISTIAN HERALD

A Jew Looks to Protestant America

By J. ALVIN KUGELMASS

WHEN I was a child, a Protestant was an alien and unknown quantity. Living as we did in a New York City slum ghetto, our personal contacts with others were most infrequent. As a rule, the "outsiders" had to do with some kind of officialdom, the man who read the gas meter and with the custodians of the settlement house where I learned to swim and saw free films. My teachers were all outsiders, as were the librarians. But between them and me there was an austere barrier. They seemed so assured. I was never at ease with them simply because the only world I knew consisted of my playmates, our neighbors and relatives who were, of course, all Jewish.

As I grew older and journeyed into the mysterious uptown where my high school was, I began to distinguish through my mother's peasant eyes the distinctions between races and religions. When my mother used the Yiddish word *goy*, there was a respectful note to her voice. I soon found that *goy* meant to her the American Protestant.

My first formidable contacts with *goyem* took place when I was about 11 and my mother went to the hospital for several months. I visited her daily and found (Continued on next page)

Devaney

Lines of a Layman

THE HARD RIGHT!

J.C. Penney



ONE OF OUR store managers wrote me recently that these times tend to fill everyone with pessimism. That should not be. We should recognize our times for what they are: periods of tribulation but not of pessimism. They should inspire us to re-examine our faiths and to re-establish our convictions more firmly. As long as we have any faith at all in God, we must know that He is all-powerful, that justice and right are His will for the world and that eventually His purpose will be established here on earth. Good emerges slowly, but we must not doubt its final outcome.

And just as with individuals, so as a nation will our fate be determined by our choice of the hard right, instead of the easy wrong. America was founded in prayer, in faith and in the heroic spirit of sacrifice. Comfortable living in easy-going years tends to soften us, and both our spiritual and our physical muscles become flabby. Times like the present are testing periods. The harder they become, the more determined we should be not to be infected by doubts and fears which bedevil the world. Those who continue in self-indulgence, those who lack courage and stamina to strive, slacken their efforts in times like these. Real men tighten their belts, throw full weight into the harness of their daily activities, and pull with all their might.

The present state of the world, and of people in it, does not shake my faith in the ultimate triumph of freedom and justice, for I was reared by parents whose faith in God and whose belief that right will triumph are too deeply ingrained in me to cause me to doubt.

kindness and tenderness from the nurses and doctors. They gave me cookies and patted me on the head and my heart burst with joy and pride. There was a lady in the next bed to my mother's and she, as well, gave me several flowers from her very own vase and told me to fetch water and place them in the empty vase at my mother's bedside. The American Protestant thus came to mean to me a sweet and splendid human being with decency as a way of life. This has never quite left me, though in growing up, I saw otherwise.

It was the custom among us alien people who wished to stay in school to work summertimes, during the ten weeks of vacation. I was now 15 and I secured "working papers." I then went to an employment agency and was sent to a famous club in Manhattan where a job as page boy was open.

The man who interviewed me took up the card I gave him, read my name, glanced at me, and said coldly: "You're a little Jewish boy, aren't you?" I admitted the fact. Soon I was back at the agency in a state of shock regaining the fee I had paid in advance. I had never dreamed that anyone would be intolerant. My mother, wise peasant

that she was, consoled me. "That man," she said, "is a sick American. He didn't know how wonderfully you would have paged." We laughed but the hurt remained and smarted.

When I was at college, I learned about the quota system. Several universities have actual percentages whereby only so many Jews are allowed in, no matter how high their grades. I also discovered later on that many companies do not employ Jews. Thus, in my heart and mind, the wondrous Protestant American of my childhood lost a great deal of his magical quality and part of the dream of America lost its luster.

THE recent events in the South, which is largely Protestant, have also saddened me. For, as a Jew, conscious of segregation and discrimination, I see the only hope for people of the darker races as stemming from those who look upon all people as creatures of God. If this be a Protestant America, as indeed it is, then it must closely regard its responsibility to all men.

I say flatly that it will.

Up the years, as a newspaperman in many cities across the nation, I found a solid and sustained good will that, as

a Jew, has endeared me emotionally and sensibly to Protestant America. I have found that the Jew can be "lost," one might say, in the mainstream of Protestant thinking. In Arizona and in Kentucky, where few Jews live, I saw firsthand the admittance of Jews into civic and social groups, into politics and into homes. Always there was no question of Jewishness but only of individual personality. It was not the Jewishness that came first: only the man, woman, the deed, the approach and the person.

I have covered Kiwanis and Rotary Club luncheons, Optimist and Masonic, Democratic and Republican meetings, Parent-Teacher Association groups and charity dinners for the lame, halt and blind. Attending were Protestant and Jews and peoples of all kinds. Never would this be possible to any appreciable degree in other lands—as it is in Protestant America.

Always do I recall the man who asked whether I was a little Jewish boy. But never will I forget the time my mother wept when the Protestant agent for the landlord said, "Don't worry, Momma. We know you're good people and you can stay on for three months without paying rent." And, as a lump rises in my throat, I remember how he tried to speak in halting Yiddish so that my mother could be reassured.

This emotional feeling translated ten-thousand fold I have encountered in my adult life. It has struck me so forcibly, this emotion, so many times, that telling this story is merely a matter of reaching out and selecting from a mental file those incidents which best illustrate to me life in Protestant America for Jews who came here seeking peace and freedom to live. Things are not so in other lands, and I have traveled widely.

Not many years ago, while I was on a newspaper, a synagogue was almost destroyed by fire. It was on a Friday, the day before the Jewish Sabbath. When I wrote the story for my paper, the lead paragraph was not on the fire itself. It was rather on the fact that two ministers, not one, arrived on the scene of the conflagration and offered the rabbi the use of their churches on the day following. It was a gesture of brotherhood, of a hand stretching forth among the faiths in warm greeting. The gesture came from Protestants aware of their place in the scheme of things and of their message.

It is as though the dream of American democracy has become integrated, one and the same thing, with the American Protestant. When other peoples badger or discriminate or kill and exile Jews, they are a fabric of tragic history. But when Protestant Americans do not

(Continued on page 61)

H. McCLEEE -



Another Customer

AS A LAWYER I've checked with other lawyers from time to time and I've decided we all have hearts, even though some of our experiences might leave doubts as to whether other people do or not. That's why this story is worthwhile: it sort of strengthened my faith in people.

It started when I had a phone call from New York, from a man named Wood.

"My name is Wood . . . Andrew Wood, Mr. Mason, and I represent the Upvale chain of grocery stores. You've heard of us, no doubt," he said.

"Yes . . . certainly."

"I know you're not in the real

estate business, but I wondered if you'd be interested in helping us out up there in Crestville."

"Helping you out?"

"There's no law in your state that a lawyer can't act as a go-between for a property owner and a buyer, is there?"

"Why . . . no, of course not."

"Will you be in your office tomorrow afternoon, say at three?"

"Yes . . . I believe so."

"I'd like to talk to you. Could you see me if I came up?"

"Yes . . . certainly."

"I'll be there at three, then, and thank you very much."

The situation was obvious

(Continued on page 56)



A Story by

MYLES D. BLANCHARD



At this church the nursery was not
pre-Sunday school children were
not the adult congregation. Both

Cherubs in Church

With varying degrees of attention, four-year-olds sing a hymn on Sunday morning, led by teacher.



s not
were
Both

an afterthought. In their new building given as much attention as youth, if parents and toddlers are delighted.



Infants have their own room, equipped with cribs. Attendant makes "formula" in "pullman" kitchen.

HERE'S a church with a nursery par excellence and worthy of emulation. It's First Baptist in New Orleans, La. The nursery is sparkling new, contains not one but *five* rooms—for various age groups. And all five rooms are air-conditioned (a boon in this Deep South location). The infants room is soundproofed and equipped with a kitchenette for the preparation of "formulas" for baby feeding. All five rooms are available not merely for the Sunday-morning service but for the Sunday-evening service, Wednesday-night prayer meeting and every other church activity.

Impressive biblical murals decorate one wall of every room. They were executed by churchmember Philip Preddy.

The five rooms are allocated as follows: infants; one- to two-year-old tots; two- to two-and-a-half; two-and-a-half to three; three to four.

Sometimes as many as 25 children are in each room—a total of 125. Paid nursery attendants are aided by volunteer workers among the congregation.

Dr. J. D. Grey is pastor of the church which was recently rebuilt, completed December year ago. The nursery is of course, a big success. —DORIS KLEIN



Some two-year-olds seem to be fascinated by picture held by teacher during a Bible-story reading period.



Teacher plays nursery songs for attentive moppets during a Wednesday-night prayer meeting in church.



Note bottom of well-executed mural in three-year-olds room illustrating text, "Let the children come to me."

"Busy" period at nursery involves coloring as well as onlooking by alert lad who may be mischief-bent.



Reincarnation, strange

an American conversation piece

in the dim reaches of the

BRIDEY MURPHY and YOU

The needling urge to know the unknowable has, during all recorded history and presumably to the beginning of time, left mankind utterly frustrated but completely undiscouraged. Hope — and credulity — spring eternal in the human breast, the latest example being the best-selling "search" for a pre-incarnated Bridey Murphy.

The startling fact is not that such a document could be dredged from the subconscious mind of a hypnotized housewife. The wonderment comes rather in the readily triggered response to the book. Almost overnight the name "Bridey Murphy" was on everybody's tongue, even though many or most of those tongues were otherwise in check.

Are people more open (or empty) minded than they used to be, less tightly tied to conventional thoughts? Are they possessors of occult techniques superior to those of past generations? Or are they simply more ready to clutch at straws, now that fission and fusion have demonstrated that straws are just about as enduring as anything?

What, in short, are the implications of this scramble of otherwise sober-minded citizens to peer into the murky, unfathomable depths of the endless past and the endless future? What are the implications for Christian people?

Let us see.

Consider, as prologue, the account itself. "The Search for Bridey Murphy" purports to describe in detail the experiences of an Irish woman born December 20, 1798 in

Oriental doctrine, suddenly has become

—revived by man's latest and best-publicized venture

mind. Is this a new challenge to your faith?

By JOHN W. McKELVEY

Cork, and in 1923 "reincarnated" in the person of Ruth Simmons, now the trim, auburn-haired 33-year-old wife of a respectable businessman in Colorado and the mother of three children. Morey Bernstein, the author, reports conversations with Mrs. Simmons, in which she, under hypnosis, speaks of events that happened to her in her "previous existence" as one Bridey Murphy.

The book is an extraordinary hodgepodge. Like ancient Gaul it is divided into three parts, but unlike Gaul the parts do not fit together; they rather just follow one another.

The first part comprising 34 pages tells the absorbing story of one man's adventure in hypnosis. It is presumably a true story told firsthand by the man in question, Morey Bernstein, a young businessman in Pueblo, Colorado. It is a fascinating story, not because of anything in particular that Mr. Bernstein says, but because hypnosis is the mysterious door by which he enters into the fabulous chasms of mind and memory.

FROM hypnosis to telepathy or extra-sensory perception is only a short step, and that is where we land in the second part of this book. Mr. Bernstein refers to it as stepping "across the bridge." The metaphor is apt, for he leads us into even more spectacular regions of the human mind, regions which for the most part have never been explored until the last two or three decades.

Too often we assign such matters as telepathy, clairvoyance, precognition, and psychokinesis to tricksters and quacks. Because

trickery and quackery flourish on man's innate curiosity to fathom "all mysteries and all knowledge," it is no wonder that great hosts of people shy away from the reality of the subconscious mind with its strange powers. Mr. Bernstein's presentation of the whole subject of parapsychology, "the science concerned with the study of those mental manifestations . . . which appear to transcend recognized principles," helps to rescue these mental manifestations from "fortune-tellers" and the lesser breeds of quacks and sorcerers, and to establish them as matters worthy of serious scientific study. But here, just as everywhere else, a little knowledge is dangerous.

THIS is especially clear when one examines two books recommended and discussed in the "Bridey" volume, namely, "There Is a River" by Thomas Sugrue, and "Many Mansions" by Dr. Gina Cerminara. Both tell the unique story of Edgar Cayce. This humble, uneducated photographer's apprentice undoubtedly possessed psychic powers of unprecedented character. His capacity when in "a trance" to diagnose illnesses and to recommend the steps to be taken for relief, to "see" things hidden from the physical eye, and to predict events, is set forth with repeated verification.

For 20 years Edgar Cayce used his clairvoyant powers in a humanitarian response to the alleviation of sickness and suffering. Then along came Arthur Lammers, a well-to-do printer of Dayton, Ohio, who per-

suaed Cayce to allow himself to be asked in a trance such questions as, "What is the purpose, if any, of man's existence?" "Is there any truth in the doctrine of immortality?" "If so, what happens to man after death?"

When Cayce attempted to read Lammert's horoscope, as a demonstration of what he could do with questions of this character, the reading indicated "that certain qualities and tendencies of Lammers . . ." were attributed "to a previous lifetime on earth, when he was once a monk."

It comes as no surprise to note that both Cayce and Bernstein, when they were confronted with this reading signifying "reincarnation," were dumbfounded. As for Cayce, he was duly "educated" by innumerable subsequent readings. Lammers himself was able to add to the clarification given by the readings. In reincarnation, he explained, the spirit of man moves "through many successive lifetimes on earth—sometimes as a man, sometimes as a woman, now as a pauper, now as a prince, here belonging to one race, there to another—until finally the spirit has reached the perfection enjoined on us by Christ."

Bernstein, for his part, took his cue from the last page of Dr. Cerminara's "Many Mansions," when she wrote: "If reincarnation is indeed the law of life whereby man evolves and becomes perfect . . . surely it is worth the attention of serious-minded men to investi-

tigate a possibility the establishment of which could be so clarifying, so life-giving, and so transformative. If indeed the soul of man has many mansions, now, of all times, is the time we need to know that truth."

The outcome of this final challenge is essentially the sum and substance of part three with its 152 pages of tape-recorded readings of Ruth Simmons when, guided by Mr. Bernstein, she regressed in hypnotic sleep back into time and identified herself as Bridey Murphy of Cork and Belfast, Ireland, born December 20, 1798, and "ditched" on a Sunday in 1864. There are six tapes in all, giving Ruth Simmons' response under hypnosis to her recollections as Bridey Murphy, besides fainter recollections of a previous existence in early colonial days in New Amsterdam.

The conversations recorded constitute fascinating reading and reveal an amazing knowledge of historic background and detail.

BEYOND the shadow of a doubt the excitement caused by Morey Bernstein's hypnotic "discovery" of Bridey Murphy is rooted in the mystery of man's ultimate destiny. The incessant cry of humanity has been the same down across the ages, "If a man die, shall he live again?" Anyone who has the answer to this question, even an inkling of the answer, will get a hearing. The alacrity with which profes-

sional hypnotists have moved to cash in on the public interest in the occult, or hostesses have staged "come as you were" parties, or restaurants have offered "reincarnation cocktails," or a misguided 19-year-old newsboy in Shawnee, Okla., killed himself after leaving a note that he was going to "investigate the theory in person," simply betrays the spiritual immaturity of great numbers of people.

The urgency of man's desire to know if there is life after death and to satisfy his yearning for assurance about the life to come is basic to his need. The pyramids of Cairo and the tombs of the kings at Luxor are mute reminders of the fact that thousands of years ago man grappled with this question of destiny. The best ancient man could do was to escape into a twilight world patterned after the fashion of this world. Try as he did to preserve his body against decay, to accompany his burial with choice foods and fine raiment, to find his way by means of Charon's boat into the Nether Regions, he seemed perpetually blocked in his quest for an answer to the primary cry of the soul. Perennially across the centuries he kept ringing the interminable changes on one throbbing persistent question, "if a man die, shall he live again?"

The answer to this question, though vainly sought by the Egyptians, the Greeks, the Hindus, and many others,

(Continued on page 67)

"Is There Anything I Can Do?"

IF THERE is anything I can do, be sure to let me know."

How many times have you said this when sickness or trouble visited a neighbor's home? Or how many times has someone said it to you?

Instead of making the words an empty gesture, why not really pitch in and "do something" when we see the need? And why not take advantage of our friends' offer and suggest something that we should like to have them do?

Last summer, I found my next-door neighbor canning far more string beans than I believed her small family could consume. "I have a friend in the hospital," she explained, "and I know she won't be able to do any canning from her garden this year. So when I can my own fruit and vegetables, I just put up a few extra jars for her."

How much better this was than the

hackneyed and unfinished sentence, "If there is anything I can do—"

Recently a visitor from a distance told me of her pleasant experience upon returning from a siege in the hospital. A neighbor, she said, appeared at the kitchen door with an apron over her arm. "I didn't have much to do at home today," she explained, "and so I'm giving the day to you. Just tell me what you would like to have me do."

"It didn't take me long to tell her," my friend said. "The family had been 'making out' during my absence, but what they really craved was a big batch of cookies, which none of them knew how to make."

The neighbor, who made not one but several batches of cookies that day, was happy that her offer to help had been so graciously accepted, and the cookie-hungry family was happy.

A few years ago, when my father

died, our family was invited to a neighbor's home for supper on the evening of the day that we had to make final funeral arrangements. Any sort of sociability was impossible, we felt, and hoped that our neighbor understood when we told her so.

How well she understood was proved when we returned from our sad mission to find the company supper, complete even to cream for the coffee, set out upon our own dining table with a little note of love and sympathy from the tactful neighbor who had left before we returned so that we might have the evening alone.

Remembering these incidents, I wonder why more of us don't take a leaf from the book of these thoughtful individuals? Instead of saying, "If there is anything I can do—" why don't we just find something to do and then do it?

—MILDRED KELSO

Where shall we put the children?



Devaney

The population curve is
ever rising; 82,500 babies
are born every seven days!
Their spiritual education
presents a stern challenge
to church-school leaders

By C. HARRY ATKINSON

MOST CHURCHES are observing Children's Day this month. Humor, pride, anxiety along with other plus and minus emotions will be evidenced on thousands of Sunday-school platforms and church chancels as hundreds of thousands of children speak their pieces.

It's an inspiring sight. Parents and churchmembers will watch with indulgent smiles (or with tense smiles, if they happen to be mothers and fathers of the small participants). Sunday-school teachers for the moment will forget the disciplinary problems of the past year, the long hours of preparation for the Sunday sessions, and the training meetings attended. Now they rest, momentarily, on their laurels. Now they see the results of their work—children moving along another step into life, children whose characters and personalities they had a part in shaping.

Yes, it's an inspiring sight.

But it's a jolting sight, too. The children are irresistibly marching upward through the church. As the kindergarten moves into the primary department, new youngsters and in greater numbers than ever before, come into the kindergarten. As the babies move from the nursery into the kindergarten, new babies—and startlingly more of them—take over the vacated cribs and playpens.

Where are we going to put the children?

It's a question that churches must face with increasing urgency. The day is fast approaching when Sunday-school doors must be regretfully closed and a "No More Room" sign hung on the outside doorknob, or churches must face up to the sobering yet beckoning fact that the "baby boom" is no temporary ripple, but a new and high plateau.

Every seven days, 82,500 babies are

(Continued on page 49)

By CLARENCE W. HALL

One of the most loved and most hated men ever to set foot on South African soil, Trevor Huddleston went as priest, stayed as prophet. His experiences may help us tackle the beam in our own national eye

GOD'S ANGRY MAN

ONE September day in 1943 an idealistic 29-year-old priest of the Church of England stepped off a ship into a South Africa aboil with race tensions. Less than three years before, handsome Trevor Huddleston, scion of a noted British family, had taken his vows in an Anglican monastic order called the Community of the Resurrection, whose members are committed to bring to bear upon society the social implications of the Christian gospel.

Those implications were sorely needed in the Union of South Africa, a fiery caldron bubbling with a witches' brew of rising hatreds between the country's two and a half million whites and ten million non-whites. Busily stoking the flames was the Nationalist Party leader who would become Premier in 1948, Dr. Daniel F. Malan, to whom white made right and whose twin slogans were: "Africa for the Afrikanders" and "Keep the Kaffir in his place." Malan's formula for achieving both aims was *apartheid*, meaning race separation now and forever, and pronounced, significantly, "apart-hate."

Huddleston's appointment was to Sophiatown, a black township in the city of Johannesburg. His mission station was the one that novelist Alan Paton used as a setting for his 1948 best-seller, "Cry, the Beloved Country." The young priest was appalled when he saw *apartheid* at work. Johannesburg's white suburbs were lovely with beautiful homes and gardens; its areas reserved for blacks were bleak, crowded shantytowns of

fetid alleys and crowded hovels. Everywhere restrictions and signs sorted the two races like an efficient machine. Though the white man's civilization would shrivel and die without the black man's labor, the Negro was systematically held to the role of servant, laborer, voiceless subject.

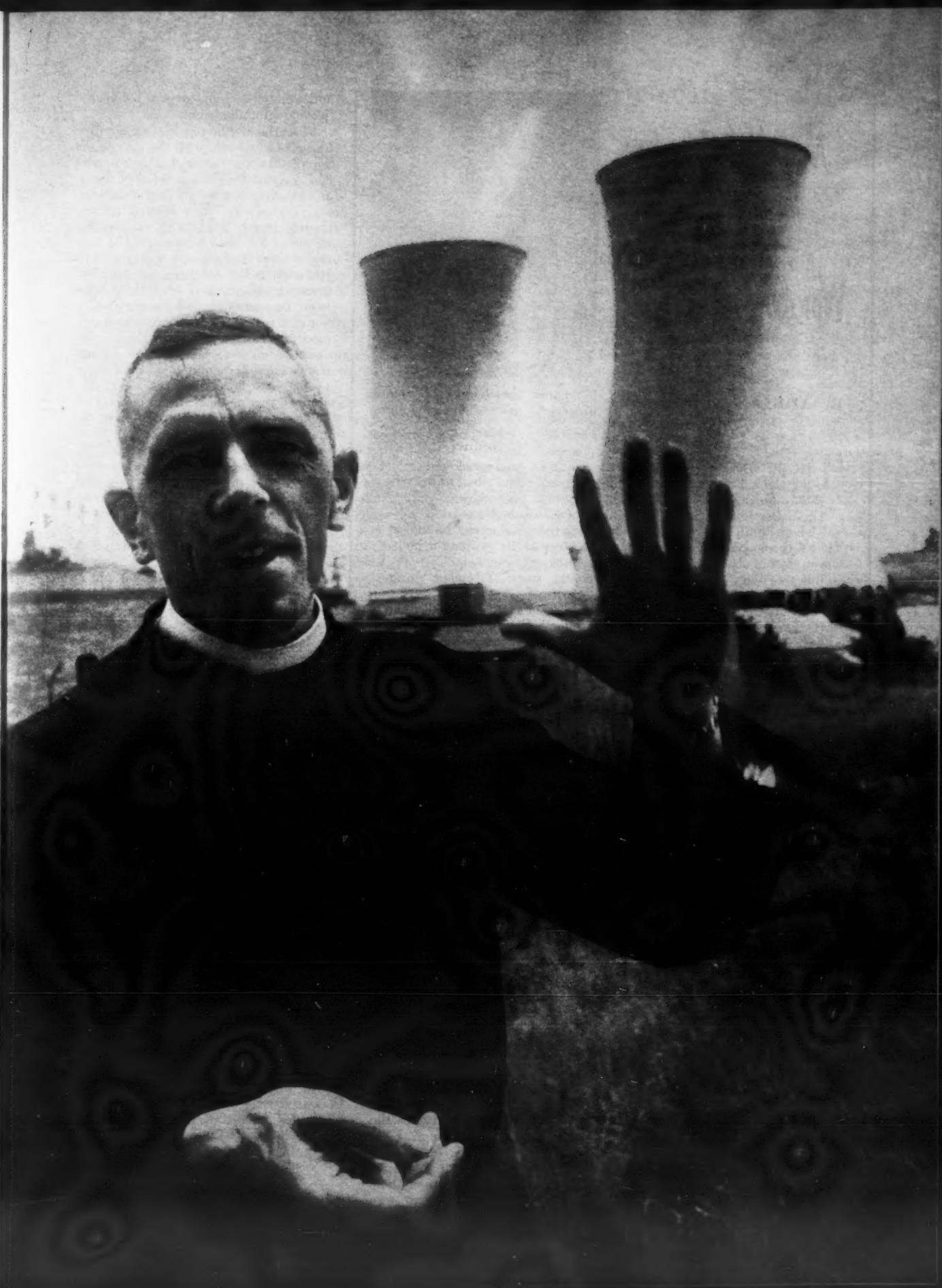
Anyone with even half of Huddleston's sensitivity could see that *apartheid*, often enforced by police clubs, was breeding envy, resentment and hatred in frightening proportions. One sign at a street crossing was symptomatic: it had been amended to read "Natives Very Cross Here!" And Johannesburg's white citizens recognized the hatred by bolting their houses at night, sleeping with revolvers under their pillows. That first evening in Johannesburg, Huddleston prayed with fierce intensity: "God, give me strength to fight this evil thing!"

Huddleston stormed to white friends: "To the native it is not merely the contrast he sees between your wealth and his poverty. It is the fact that this contrast is forced upon him—that wealth is white, poverty black."

His crusade to break the shackles of Africans soon made him a target for the revilings of racists. Frequently termed an agitator, he replied quietly, "The Christian is always, if true to his calling, an agitator." But the blacks, with whom he was to live and labor for 12 years, called him *Makhalipile*—"dauntless one." Soon the tall, spare figure striding through Sophiatown, his cassock whipping about his long legs *(Continued on page 28)*

Terence Spencer from Black Star

Vociferous and bitter foe of African *apartheid*, Father Huddleston declares: "The Christian is always, if true to his calling, an agitator."



My Neighbors Are Wonderful People

By ADRIAN A. PARADIS



Neighbors contribute, this family processes, packs used clothing.

THE PHONE rang on a bitter evening in January. I glanced at the clock. "Who's that at this hour?" I wondered aloud to my wife. She laughed. "Ten-thirty isn't late for some people."

The caller was a friend in our town of Katonah, New York.

"A new family with four kids moved into town last week," he told me. "The father could get a job on the snow plow in the morning if he had warm clothes. He really needs work. Think you can help?"

"I'll see what I have in the department store," I replied. "Know the size?"

"Forty-two long, I guess. I can bring him over now, if it's all right."

"O.K. Meet you out in the store."

I slipped on a windbreaker and waded through the drifting snow to the little barn behind the house. It serves not only as a garage for my car but as a "department store" for my neighbors, near and far. Sometimes the store is empty; more often it's full of dresses, coats, skirts, belts, shoes, rubbers, galoshes and rain gear of all sizes and colors.

By the light of the car headlights, I searched through a pile of heavy coats and pants. Within a quarter of an hour a tall thin man was trying to express his gratitude in broken English for the short coat, khaki shirt, ski pants, wool socks and high boots.

"Don't thank me," I said. "Thank your neighbors. They provided these clothes."

It all started six years ago, on a Saturday morning. Elizabeth Barrett, of our church's missionary society, was on the phone.

"I need a man's help," she said.

"O.K.," I replied. "Doing what?"

"Packing boxes of clothes to send overseas," was Miss Barrett's crisp reply.

Those boxes were, in a sense, a turning point in my life. Like all Americans I had been conscious of the desperate need in other countries, as well as our own, for clothing. I never thought, however, that I could do anything about it. That morning in Miss Barrett's home I suddenly discovered that concerned Christians *were* doing something about this need. I finished packing those boxes with a sense of privilege in sharing the work.

Almost immediately I took over the regular job of packing and shipping the boxes and bags of clothing. My wife quickly became interested and has served as one of our chief "menders."

A YEAR after I packed my first box the missionary society was merged into another organization. It was not possible for the new group to carry on the work, and so I assumed personal responsibility for the project. Fortunately, Miss Barrett didn't desert us and although she is for the most part confined to her house, she has mended, washed and ironed clothes, given money, and encouraged others to contribute money and clothing. Further, she keeps up with the needs of our neighbors nearby as well as those who are at the four corners of the earth.

We began by shipping most of the clothing (Continued on page 36)

and a clutch of youngsters at his heels, became a familiar sight.

From the first he resolved to identify himself completely with the people of Sophiatown, their struggles, their hopes and dreams. He did not think of them as black—but as *people*. Their response was immediate. They flocked to his church. It was filled at six on Sunday mornings by those who worked in the city's white homes, and again at 11. His compassion for them matched his indignation at their treatment. He knew that morality and integrity were not easy virtues in a society which denied all chance for human dignity. It disturbed him to hear himself giving counsel that "I know I could not follow in the same circumstances." Yet, despite all that made goodness difficult to achieve, he saw his people taking on spiritual stature.

Of all the restrictions spawned by *apartheid*, none got Huddleston's dander so high—and kept it there—as the Pass Laws. To go anywhere, any time, the native must carry a pass. Easy to lose or misplace—and reissue made difficult by the deliberate procrastination of officials—the pass is the native's slender right to freedom. To be without it is a crime punishable by fine or imprisonment, often by police brutality and sometimes death.

Of some 75,000 Negroes jailed each year in Johannesburg, approximately two-thirds are pass-law offenders. Trials average less than two minutes each. "Pass-law crimes require no docket to be opened, no witness to be questioned, no statements to be taken," a police official explained. "Non-production of a pass, or a pass out of order is generally proof in itself that an offense has been committed."

Father Huddleston was soon devoting much of his precious time and scant mission funds to helping pass-violators. An employee or schoolboy at his mission would disappear for days. Nine times out of ten he would be found in jail—thrown in with hardened crooks, drug addicts, murderers, simply because he'd left his pass at home.

Often a pass itself was no deterrent to police wanting to impress their authority on a native. One morning Father Huddleston found Jonas, one of his schoolboys, in the jail yard, charged with vagrancy. "Where was your pass?" he asked. "They tore it up," the boy replied. The priest stormed into the police station, found the torn pass in the wastebasket. When he refused to surrender the pieces, he was arrested. A few days later the prison commandant apologized—to Huddleston, not to Jonas.

Many pass-law cases ended tragically, particularly if a native defended (Continued on page 54)

By CHARLES B. TEMPLETON

A

NYONE can pray. Prayer is instinctive. We may be careless about it when life is serene but when troubles pyramid themselves upon us and we come to the end of our tether, we pray. It has even been said that "when the Devil is sick, the Devil a saint would be."

All men pray at some time or another in some way or another, but too few make prayer a source of daily strength and insight. With millions of people it is a spasmodic, hit-or-miss activity—a strange and sacred thing reserved "for emergency use only."

Anyone can pray. It takes no special skill nor is experience necessary. The first prayer of the novice can be and often is more effective than the polished prayer of the professional. Unfortunately many refrain from praying because they believe they must first attain to a state of "goodness" or acquire a familiarity with certain terminology. Neither is necessary. The following steps will help you to make prayer a normal daily experience.

First, *you must believe in God*. There is a sentence in the Bible: "Whoever would draw near to God must believe that He exists and that He rewards those who seek Him" (RSV). It is not necessary to hold a particular concept of God but prayer apart from the belief there is a God and that He is approachable and interested would be pointless.

But do not postpone prayer until you have your views about God all worked out. If you do this you will never pray, for no one can fully comprehend God. It is in praying that we learn about God. He is not known through logic but by experience. We tend to say, "Show me and I'll believe." God says, "Believe and I will show you."

If you believe in God and yet your ideas about Him are so hazy you do not know where to begin, begin with meditation. The Bible says, "Be still, and know that I am God." Go apart somewhere where there is no distraction. If possible seat yourself so that there is a distant vista before you; sit at the water's edge or on a hilltop or looking up at the stars. If this is not possible, sit in a darkened room or in church, or simply close your eyes. If you find it helpful to kneel or to recline, do so.

Do not merely empty your mind but think about some specific thing. Ask yourself, for instance, how there can be such an apparently ordered universe if there is no God. Try to account for the precise movement of the solar system or the fragile loveliness of flowers or the glory of a sunset or the goodness you see in some of your friends if these things do not have their origin in God. If there is no God what are the alternatives? Are you content with the explanation that all the beauty and order of the universe "just happened"; that there is no meaning to life?

After a few periods of meditation you will be able to shake off what might be called your "cosmic shyness" and begin to pray aloud. Even if you can only manage, "God help me to understand . . ." at least make a start. Prayer, like so many things, comes easier with practice. Begin in silence; the greatest saints have found God there.

Realize that prayer is, essentially, a simple thing and that it takes no special skill. Too long has prayer been regarded as a complex, mystical, other-worldly something whose richest rewards are reserved for the clergy or for saints. Prayer is not a complicated business. It is so simple (Continued on next page)



TEXT: "Pray without ceasing." 1 Thess. 5:17

Anyone Can Pray

it may be defined in a sentence: It is the normal relationship between a child and its father—you being the child and God being your Heavenly Father!

I SAW this exemplified in a visit with a friend, the father of four children. During the course of our conversation all four children sought him out for varying reasons. The first, a small boy, came in to ask, "Daddy, may I have a nickel for an ice cream cone?" Later a girl of about seven came hobbling in in tears. She had barked her shinbone while playing and wanted her father to "kiss the pain away." The third child a girl in her teens, appeared with a home-work problem she could not solve. He did not give her the answer but showed her how to find it. The fourth, his youngest, came in, climbed up onto his lap and settled down. He looked down at the boy and said, "What do you want, dear? Can't you see Daddy is busy?" The child answered, "Oh, I didn't want anything, I just wanted to be with you."

What a near-analogy to prayer. Prayer is the child (you) coming to your Father (in Heaven); for the things you need, or when you have bumped your shinbone on some rough place in life and want your Father to "kiss the pain away," or when you face problems you cannot solve in your own wisdom and seek, not the answer but the wisdom to find the answer, or, most important, not to ask anything, but simply to come into His presence because you love Him.

Let's stop thinking of prayer as something theological and subject to traditional patterns. Prayer is the normal relationship between a child and his Father. There are no special phrases without which heaven is barred to us. God is no petty, insecure tyrant insisting on some divine protocol.

It has been said, "God hears the stammered prayer of the child more readily than the printed prayer of the Bishop." There are ramifications to prayer that the wisest man cannot understand, but prayer is, essentially, a simple thing and we must not complicate it.

Realize that prayer has nothing to do, essentially, with posture. Many feel that prayer is proper only when one has bowed the head or kneeled down or assumed some position traditionally associated with prayer. These postures have proven helpful to millions across the centuries but they are not sacrosanct. In the Bible it is recorded that men and women prayed kneeling, seated, standing, prostrate, walking in the fields, in prison, in bed, in the marketplace . . . even on a cross!

There are as many individual ways of praying as there are individuals. If you find it unnatural to pray in a tra-

ditional manner, experiment until you find the way best suited to your needs.

Realize that it is not necessary to pray aloud. Paul instructed the Christians in Thessalonica to "pray without ceasing." In our busy world this seems like the ultimate in impracticality. How does a responsible person in our workaday world pray without ceasing?

It is accomplished by realizing that God is not, as we commonly assume, resident in some distant heaven and near us only when we pray. We must realize that in *every* experience of life God is with us. In the words of Paul on Mars Hill, "In Him we live and move and have our being." Tennyson assures us, "Closer is He than breathing, and nearer than hands and feet." We must remember that God is always near; not only when we are praying or in church, but always. Having learned this we are ready to obey the injunction to "pray without ceasing."

Begin in this way: in the midst of your daily duties turn your thoughts

SWEET DREAMS

*I plan all the work I'll be doing tomorrow,
While comfortably lying in bed;
However, next morning I find to
my sorrow
My muscles were all in my head.*

—Elinor K. Rose

to God. Your hands may be busy at some task, your eyes may be open, your lips may not move and yet you are "talking" to God. "Prayer is the soul's sincere desire, uttered or unexpressed . . ." You can pray while dusting or doing the dishes, while driving the car, while walking down the street, while mingling with a crowd. A secretary "talks" to God in the few seconds it takes to place a new sheet of paper in the typewriter and make the automatic adjustments to prepare for typing. A businessman prays while waiting for the stop light to turn green. A football player prays between plays—not to win but to do his best. The prayer may not be articulated, there may be no visible indication that prayer is being offered, but the life is reaching out to God. When we have learned this we will know we may pray *anywhere* and "pray without ceasing."

Put a "parenthesis of prayer" around your day. Begin and end the day with God. Before rising in the morning pray something like this: "Heavenly Father, I stand on the threshold of another day. I cannot know what today will bring; perhaps trouble or tragedy, perhaps happiness and good fortune. Whatever

comes. Heavenly Father, I dedicate this day to Thee." It may be that in the pressure of responsibility you may forget the prayer you uttered but He to whom you gave the day will not forget you. You forget having eaten breakfast but your breakfast does not forget you but gives you strength throughout the morning. So the God to Whom you dedicated the day will be with you in it. At the end of the day before you sleep, pray again. Thank Him for His presence through the day and entrust your life to Him in sleep. This closes the "parenthesis of prayer" around your day.

Realize that the principal purpose of prayer is not to get things from God. Many people never pray except to ask. Like the boy who, when asked if he prayed every night, answered, "No, not every night, because there's some nights when I don't want nothin'." Such an immature attitude toward prayer turns a holy thing into an instrument of selfishness and seeks to use God as a kind of cosmic errand-boy.

Prayer is not an attempt to get what we want but to give God an opportunity to do what He wants. It is not begging from God but cooperation with Him. The thing to be sought in prayer is the will of God. We do not seek to change God's mind (were that possible) and to persuade Him to do what He does not intend to do. It is not to change God but to change ourselves and our world that we pray. It is not, "Thy will be changed," but always, "Thy will be done."

Above all else *realize that prayer is blasphemy if it does not alter your way of life.* We must not delude ourselves that our prayers are just the words we utter when we pray. Our real prayers are the desires that dominate our lives. It is easy to prime the pump and have the words gush out in a torrent of pious phrases, but the proof of what we really want is to be seen in the way we live. You are better not to pray at all than to pray for one thing and seek another. It is wrong to pray for peace and then do nothing to achieve it. It is wrong to pray for the church and not support it. It is wrong to pray for strength to conquer an improper desire and then put yourself in the place of temptation.

WHAT we really want is clearly revealed in the way we live. Our true prayers are the desires that dominate our lives. To paraphrase Emerson, "What we are speaks so loudly that God cannot hear what we say."

Begin, then, to pray. Do not let another day pass without reaching out to God. Draw aside from the frantic tumult of the world around you and, in the silence, say as did Jesus' disciples, "Lord, teach us to pray." / END

They Speak for the Layman

IN two weeks CHRISTIAN HERALD editors have received or read more than 60 personal letters commenting upon the editorial, "Who Speaks for the Layman?", and upon the Pew report. Without a single exception, these letters written by clergymen, church officers—local, denominational and interdenominational—and from both men and women, endorse the report and the editorial. Here are characteristic comments.

The editor of an important morning journal: "I have found myself in agreement with these opinions."

A woman writes: "I hope that in some way this work may go on and expand."

A United Presbyterian clergyman: "Thank you for voicing the sentiment of the silent 34,000,000, not only in the ranks of laymen but also for thousands of clergymen who are shepherds of small flocks."

A life insurance executive: "Thank you for the contribution you have made in a most important area."

A lawyer: "I want to commend your courage."

Repeatedly the correspondence indicates that men who have supported and still support the ecumenical movement generously, feel that they have

been both misrepresented and exploited. A Washington, D.C., attorney writes: "I decided that the only way this situation would ever be corrected would be through the power of the purse."

Another attorney from Ohio: "A very fine statement of something that needed saying for a long time."

And from Omaha, Nebraska: "Your action in getting this situation out into the open is the most hopeful development that I have seen in the past ten years."

This from Virginia: "I am an elder in the . . . Church in Richmond . . . wishing you all success and God's blessing in your work."

From the president of a railroad company: "Many of these activities are (in my opinion) contrary to the true functions of the church of . . . God."

Particularly incisive and impressive are the comments of the pastors of local churches. One of these, writing from Minnesota, adds: "It is time this issue be brought to the front." And another from Kansas: "I very much resent having anyone else speak for me in the name of an organization to which I belong." Tragic it is that this active layman feels compelled to comment: "An ever-increasing number of laymen

are becoming disgusted with the clergy. . . ."

The President of a Kentucky college writes: "I commend you for the interest you have taken and sincerely hope you will continue your efforts."

A California layman writes significantly: "These statements on political subjects made by some of our Protestant leaders, in which they represent that they are speaking for all Protestants, have been endured in silence for too long."

From a former General Assembly Commissioner: "Your editorial reminded me of the report that I gave at Presbytery . . . several years ago, after being lay delegate to the . . . General Assembly. The Presbytery was made up mostly of ministers and I told the . . . church I would give a report from the 'Ministers' Assembly' (not General) as only ministers had anything to say."

Writes a Michigan pastor: "It would seem that the National Council should by rights be composed of at least an equal number of laymen and clergy and until it is, local churches should withhold their support."

A Wisconsin clergyman refers directly to his own denominational leadership in these words: "I have seen the authority of the church taken over by

In the March issue, we asked the question below. Our readers were quick to reply with their opinions on this vital issue

Editorially Speaking . . .

● WHO SPEAKS FOR THE LAYMAN?

IN OUR opinion, to date the most important document coming from or to the National Council of the Churches of Christ in the U.S.A. is Chairman J. Howard Pew's final report to the National Lay Committee of the National Council. This is a documented case of tragic and bitter failure, but it is written

his committee and that the committee was in the words of Dr. John A. Mackay, then of the General Assembly of the Presbyterian U.S.A., as the "most creative movement emerged in the recent history of the Christian Church." Dr. Roy G. Ross, General Secretary of the National Council, as late as March 17, 1954, "enhanced the importance of the Lay Committee's membership," said, "Your general staff officers have a strong regard for the importance of establishing a partnership of lay and clerical representation. Through the

what I call 'ecclesiastical adventurers.'"

We quote now from five unusually discriminating and constructive letters:

1. A New York layman: "It seems to me the churches (denominations) are being governed from the top down instead of from the bottom up. The writer has been a Presbyterian all his life and the trend lately has been to 'pray, pay and vote yes.'"

2. From a state university professor: "In the early twenties I happened to meet several times the Rev. John Rushbrooke in Vienna and again in Moscow when I was Director of the (name of denomination deleted) Relief in Russia and he was there to confer with Baptists in Russia and the American Relief Administration. He was then forecasting some of these developments . . . he foresaw the tendency toward overcentralization and authoritarianism and clericalism . . . in the Federal Council movement."

3. A Colorado layman writes: "Your article in CHRISTIAN HERALD re Mr. Pew and committee on relations of laity to ordained persons is the best and truest statement I have ever seen in print. Personal experience over many years showed me this but I had no means of a possible effort to help the situation. . . ."

4. A North Dakota layman: "It seems to me that we have gone so far apace that there could be only one cure and that is to make preachers teachers exclusively and at the same

time put laymen into the pulpit as they were in the first advent of Christianity. . . . We (the laymen) simply pay our obligations and write the whole thing off. . . ."

5. From a woman in New York, active as a leader both denominational and interdenominationally: "While the National Council was committing me by letters to Congress on various subjects, I have invariably been busy on my own behalf, writing to my Congressman the completely opposite opinion. I note from your editorial that the Council is against the Bricker Amendment . . . and I have for several weeks been writing to the committee members considering the Bricker Amendment and urging that it be passed. . . . Whenever the clergy, speaking through the National Council, express a purely political or social opinion as representing Protestantism, the Lay Committee should canvass its own members and issue its own opinion. . . . If Protestantism is to be spared some humiliating years ahead while the clergy, absorbed in its own creation of a 'social gospel,' grows officially farther and farther away from its laity, the Lay Committee must go on."

These more than 60 letters^{*} are but a sampling, but unanimously they express a growing purpose, which is voiced by a Massillon, Ohio, layman:

^{*}More than 400 letters have now been received and all are commendatory.

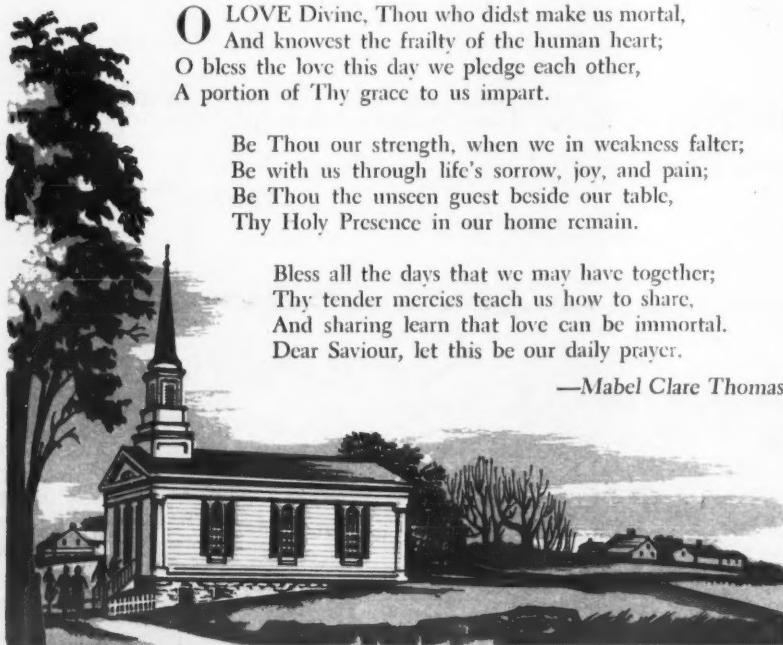
Bless the Love We Pledge Each Other

O LOVE Divine, Thou who didst make us mortal,
And knowest the frailty of the human heart;
O bless the love this day we pledge each other,
A portion of Thy grace to us impart.

Be Thou our strength, when we in weakness falter;
Be with us through life's sorrow, joy, and pain;
Be Thou the unseen guest beside our table,
Thy Holy Presence in our home remain.

Bless all the days that we may have together;
Thy tender mercies teach us how to share,
And sharing learn that love can be immortal.
Dear Saviour, let this be our daily prayer.

—Mabel Clare Thomas



"Please enlist me in this fine crusade."

A minister of the Methodist church, after commending the CHRISTIAN HERALD editorial, asked whether CHRISTIAN HERALD would give space to the reply of the National Council of Churches of Christ in the U.S.A. To this the editors replied: "The report of Chairman Pew was issued on December 15th of last year, but to this date there has been no reply from the National Council of Churches; indeed, the report has been ignored. CHRISTIAN HERALD waited long enough to give full opportunity for such a reply. . . . Certainly we would correct a possible misstatement. . . ." The only answer to the report, coming in directly from the Council, was a letter circulated by Religious News Service and signed by an Indiana layman, who continued to be listed as a member of the Committee after he had declined to serve. The Chairman and Vice Chairman of the Lay Committee affirm categorically that he never attended a single meeting of the Committee and that he was named to the Committee by the General Secretary of the National Council. Also they state that when informed of his appointment, he refused membership.

In the March issue of *The Outlook*, official organ of the National Council, there is an editorial dealing with the general lay situation in the Council. This editorial studiously refrains from any reference to Chairman Pew's report and indeed leaves the impression that the termination of the Lay Committee was by mutual consent and prearrangement. This is perhaps in keeping with an expressed purpose to allow the whole matter to "wither on the vine." But a letter from the General Secretary of the National Council, dated November 20, 1950, which is part of the documentation of Chairman Pew's final report, makes abundantly clear the fact that this termination was not an *ad hoc* arrangement. The conclusion of this *Outlook* editorial does indicate a certain softening of position, with a growing regard for the layman. CHRISTIAN HERALD fervently hopes that this is a prophecy.

Finally the layman's report itself makes unmistakably clear the fact that it continues to be the hope and prayer of the Chairman and his lay associates that the high purpose of this committee may be achieved; that the way and program may be found by which the layman will be given his worthy and equal place in the policy-making and program-building of the ecumenical movement, and thus enabled to make his maximum contribution to the whole life of the church and to the complete ministry of his Lord and Saviour, Jesus Christ.

THE EDITORS.

CHRISTIAN HERALD



Leila Anderson, right, is welcomed to a new town. Below: She has plugged in her "beanery." Bird travels with her.



By ANNE WEST

LEILA ANDERSON slept here."

A sign like that could go up on everything from a sharecropper shack in Mississippi to a palatial home on a 22,000-acre ranch in Montana. It could placard the face of America from Maine to California, from Oregon to Florida—until George Washington faded to a legendary insomniac by comparison.

No doubt there are thousands of people who would like to erect such signs, too. For the coming of Leila Anderson, the Pilgrim Circuit Rider, and her unbelievable Pandora's box of a station wagon is—as one lonely, isolated family out West put it—"something that may never happen to us again in a lifetime!"

Miss Anderson is the country's only woman circuit rider on a national scale. And folks who think that circuit riding died out with the frontier—like the customs man in Canada who thought she must be some kind of a

circus rider—just haven't encountered this modern counterpart. Yet.

In August, 1953, after a solo trip around the world to give her background and perspective, Miss Anderson started a three-year coverage of the back roads and the front roads of the 48 states. To date she's logged some 63,000 miles and visited nearly 500 churches in 37 states. Undoubtedly, more latchstrings are out for her than for any other woman in the country. She's eaten at more family dinner tables, slept in more children's rooms ("The teddy bears, cowboy outfits, and science equipment I've bedded down beside!"), sampled American family life in more diverse locations and conditions, than perhaps any other person.

A converter on the dashboard of her station wagon allows her to plug in a (Continued on next page)

**She has logged 63,000 miles,
spreading neighborliness and the Gospel**

Pilgrim Circuit Rider

"beamery" and have road meals cooking as she drives. It also allows her to plug in a tape recorder, into which she recounts the day's experiences and the impressions she is getting of grass-roots America.

Her face shines when she sums up those impressions. "It's like seeing one fine, continuous thread," she says. "A thread of keen, concerned living—Good Samaritan living, if you please—woven all through the warp and woof of the country." And to a tense world, she feels, this may well be the leaven from which can come the answer to any threat of disaster. "After all," she points out, "it is when family life has deteriorated that nations have gone down. And when I think of the fine family-living that I see and share in, I know that out in our not-so-large towns and country areas we have a backlog which may be our salvation and that of the world."

To anyone who might say, "Yes, but you see only a segment everywhere, and a special one," she counters that the important thing is not why she sees it or that it's only a segment, but that it is there, and that every hour of her every 24 is an experience in it. Other people may talk vaguely about "the good core of America" and wonder if it's really existent. Leila Anderson is living in its warmth in every state in the Union.

Her job, created by the Board of Home Missions of the Congregational Christian Churches, is technically that of forming a link of fellowship and giving aid where needed to the denomination's churches—especially the rural, the small, the isolated ones. But on occasion a church shares her with its community, and an entire village may long await her coming, eagerly.

Unlike pioneer times—when a cloud of dust half a mile down the road gave warning of the circuit rider's approach and allowed a farm family ample time to grab a rooster, wring his neck, pick the feathers and get him in a pot by the time the horse drew up—plans for this mid-twentieth-century rider's visit are laid well ahead, with every hour scheduled.

The words "Pilgrim Circuit Rider" stand out boldly on the doors of her station wagon. Beneath are pictures of an oldtime parson, in cloak and broad-brimmed hat, astride a horse. But he's just a beloved symbol. One look at the equipment inside and he would likely topple from the horse. There are books, maps, blackboards, display racks, movie and slide projectors, films, record player and records, cameras, tape recorder, boxes of craft work from overseas mission centers—1500 pounds in all! Volunteers, assembly-line style, help with each day's loading and unloading, as Miss Anderson demon-

strates, lectures, shows films, holds workshops and conferences. Children in Wyoming fondle dolls that children in India have played with; women finger mission handwork, lesson helps, Christian books for their youngsters; men study maps, see plans for church building programs.

Those are the tangibles she brings. The intangibles are often even more appreciated. "How does the wheat look this year in Kansas?" a North Dakota couple asks. "And how do they farm in Japan?" "Are they doing anything to check the homesteading waste of good mahogany in the Philippines?" a Washington state lumberman wants to know. Because she lives overnight in the homes of ranchers, loggers, cotton planters—and listens to their talk—the information she gathers and transplants is personal and down-to-earth.

The intangibles she takes away are a promise of women in North Dakota

"you'd swear there wasn't room for another teaspoonful"—overnight friends manage to see that she takes away some extras, too. Because the wagon is home as well as office, it is equipped with everything from stove, rugs and dishes to ironing board and sewing machine. There are storage compartments for both summer and winter clothes and—in dire necessity, bedroll room. Yet one inventive friend along the way found anchorage for a much-needed can opener against the side of her dictaphone storage case. In Lanett, Ala., a group presented her with Peter Piper—undoubtedly America's most traveled parakeet—who, when in church, "sings" at the top of his voice on hymns, but neglects to stop for prayer.

The incredibly compact station wagon is a source of amazement wherever she parks it. But nothing about it was accomplished slapdash. Even the money to buy it came, not by a check from the mission board, but from a trickle of contributions: nickels, dimes, dollars from piggy banks and small projects all over the country. As one woman in Colorado, who waded through snow to get a glimpse when it finally came her way, said, "After all, I have fifty cents invested!"

When it seemed impossible to get the interior arranged to hold everything, Leila Anderson heard of a Mr. Eldon Krieg in South Whitley, Indiana, who had done "impossible" designing jobs for the government and industry. He agreed to try. On a June day with the thermometer hitting 100, the two of them worked from dawn till dusk in his back yard, arranging and rearranging. With the layout he devised, she descended upon a case company in Chicago which designed special cases for each item, and Mr. Krieg then made pegs to hold them in place on the racks. "When I start down a mountain," she says, "and get banged on the head, I know I've forgotten a peg somewhere."

MOUNTAINS, desert, "sleeping bag" nights, roads "we ain't seen another car on in a month of Sundays" hold only challenge for the Pilgrim Circuit Rider. She looks back philosophically on the filling station attendant, just recovering from a holdup, who overinflated her tires, causing a skid off the road. Or the lone man pursuing her one dawn when she got out of her sleeping bag and started driving, who "turned out to be the local sheriff, worried about me." There were some boys who followed the car one night, making every turn she made, until she found a lighted area and pulled into it. "But they were only curious about the car."

The real hazard, she feels, is to her waistline—in the form of potluck dinners. Everywhere they wait for her—



to send feed sacks to a Japanese girls' school where students need cloth for dresses. A memory of how a Maine deacon's eyes sparkled when he learned that the problems of a deacon in Oregon matched, thorn by thorn, his own. The enthusiasm and determination of a New York group to have its own Christian library.

Often, people express a desire to "join out" on the circuit for a few days and, whenever it can be arranged, Leila Anderson squeezes them in. They may be housewives, teachers, secretaries, businessmen—anyone sufficiently interested. And it isn't just a pleasure jaunt; along the way they learn and share.

The comments that some of these "riders" enter in her Log Book are heart-warming in their sincerity. For instance, an engineer on the B-52's at Boeing Aircraft, just out of Seattle, wrote at the end of a week's ride, "I was reared in a rural community, but somehow through the years I had lost touch. For me it was a rediscovery of people—and of myself." Actually, it was more, even, than that—for last fall, with his family grown, he gave up his job and entered Pacific School of Religion to train in Christian education.

Although the station wagon is filled to bursting—until, as one man put it,

tables heavy with garden-fresh and home-canned food.

But Leila Anderson's looks belie the potluck circuit. A trim 5'3", 125-lb. farmer's daughter from LaMoille, Ill., she has come a long way from the 12-mile world (to the county fair once a year) she knew as a child. It was a pioneer woman doctor, with the aid of a single kerosene lamp, who brought her into the world. A sickly child, not supposed "to see seventeen," she must have caught some of the doctor's pioneer spirit, for never since has she seemed to doubt what a person can do. The meager early savings she gleaned from a top salary of \$900 a year as a home missionary, she used in helping young people through college, as she herself had been helped. When several of them paid her back at once, it meant that she could have the trip around the world as background for her present work.

She was already a specialist in religious education, with her B.D. and M.A. from the University of Chicago. And she had had considerable experience teaching in the Ozarks and working as state director of Christian education, including work with the Sioux Indians in South Dakota. But the additional background of the trip, she felt, would enable her to bring firsthand, a close neighborly feeling from people

abroad to people here. And in just two-and-a-half years' time this "adventuring in friendship," as she sometimes calls it, has become a chain fantastic even beyond her own imagining.

To the far-flung members of her church—and in some areas a tiny congregation may be hundreds of miles from another of like faith—she brings news, inspiration, help for their problems and a feeling of pride that their church cares enough to send a circuit rider to them. On Sundays, for most of these groups, she also fills the pulpit. "I always had a horror, as a girl, of women ministers," she says, "but finally agreed to be ordained when I knew that there would be small scattered congregations without a pastor and hungry for services."

To all the rural and small town people, whether members of her own church or not, she brings a widening of horizons and a sense of contact with adventure. Lots of the women particularly, bound to a lonely routine, live vicariously for a time in her experiences. But when they examine her home on wheels they have new contentment with their own kitchens and closet space.

United States leaders are talking a lot today about "the spiritual atom." The reports that Leila Anderson sends

back to the Board of Home Missions in Boston are tangible evidence that this atom is real—and growing. She sees the evidence in hundreds of little things. In the way farmers, for instance, leave their chores on a weekday morning and come to learn how to teach a Sunday-school class or lead a young people's group. In the way men and women who work eight hours a day to earn a living give their time free at night to build educational rooms onto their churches. How a little congregation in the Ozarks, with only two cars among its members, pays \$30 a month to a driver to come and go for them. Or the way a Finnish group along the lower Columbia River is relinquishing its cherished native service, changing it to English in order better to serve a growing community. Her Log Book is fat with such accomplishments and, as she points out, this is only one denomination.

Recently, Leila Anderson has taken three flying lessons. "Some day," she says, "that is the way my work will be done. After all, compare my wagon with the oldtime circuit rider's knapsack, slung across his saddle."

Whatever the conveyance, there will always be folks like Leila Anderson—powered by a personal, working Gospel, teaching and living the fine art of neighborliness.

THE END

information service

As a free service to church officers and committee members, CHRISTIAN HERALD will arrange for information to be sent in connection with most phases of church building, equipment and services. A handy check list is given below. Indicate the subjects on which your church would like to have detailed information concerning products, specifications, prices, sources of supply, etc., and we will suggest that selected and approved companies transmit the kind of data which is likely to be most helpful. Be sure to fill in complete information on the form.

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MY NEIGHBORS ARE WONDERFUL PEOPLE

(Continued from page 28)

to the foreign mission which our missionary society was helping support. However, as my barn began to fill up with wearing apparel of all kinds, it was possible to divide our stock between the United States and other countries.

One of our main outlets is the Newcomers Christian Fellowship, in New York City, which Dr. and Mrs. Frederick Forrell have run since 1940. An important part of their work is caring for needy newcomers to this country who may be destitute, sick, in some difficulty, or merely lonely. Dr. and Mrs. Forrell are always looking for clothing, because the men, women and children who manage to make their way to the United States are often greatly in need of garments of all kinds. The men particularly require good shirts, suits, and shoes to give them confidence when they apply for jobs. Women, too, need more modish clothes than the worn dresses in which they frequently arrive. Babies and children must have warm outfits and it is important that the boys and girls be dressed like their classmates. We save the best for the newcomers. It's our way of saying to these people, "Welcome to America! We're glad to have you here."

Clothes for infants rarely come to the store, probably because most families pass them down from one child to the next until they wear out. Nevertheless the need for them is acute, particularly in rural areas such as the mining section of Kentucky where the Rev. Thornton Thompson serves. Riding out through the mountains one wintry day, he called at a rickety isolated cabin where he found a young mother with her month-old infant wrapped in a light blanket. The baby had nothing to wear but that blanket.

Once a black frock coat with long tails was sent to the store. It was brand new even to the silk lining. Somehow its cut defied all our efforts to convert it into something useful. We thought of sending it to Korea, to Africa, to Kentucky—but you couldn't expect anyone to wear such a thing! We laid it aside. One day I mentioned it to Mrs. Forrell.

"How wonderful," she exclaimed. "Just what I've been seeking. There's a pastor who comes from Germany and he's been hoping to find such a coat to use on Sunday." Experiences like this have taught us that there is a use for every kind of garment.

"Where on the earth do you get all these things?" is the question asked by visitors.

"It's no problem," I explain. "We receive many contributions which come in all the time from friends, neighbors,

and even people we've never met."

An appeal in *Flagship News*, which goes to the employees of American Airlines, where I am employed, brought parcels from all over the country. Coats, suits, dresses and sweaters in excellent condition, some even brand new, piled up on my desk in the corporate secretary's office. A classified ad in the Katonah newspaper brought immediate response. The news spread and today many know about the store. Bundles of clothing and toys are frequently left on our porch. Occasionally someone will contribute a fur coat, earmarking it for a special country or charity. Rummage sales provide the best source for clothing because the store now gets all unsold items.

The shipping department of the store is, of course, our biggest problem. It costs a lot of money to ship by express or parcel post. Some agencies, among them Church World Service, ask for donations of eight cents or more per pound to help defray their transportation charges. In addition, it once cost four dollars to express an average shipment of clothing just from Katonah to New York City, the first leg of its journey. But help has come from surprising sources.

MRS. Goldstine is the owner of the local moving company. When Miss Barrett told her about the store, she offered to truck all shipments to New York as her contribution to the work. The local shoemaker gives us reduced prices for repairing shoes which are salvageable. Our newspaper has been most generous with publicity. Money thus saved is used to extend the work as well as finance a limited amount of dry cleaning for soiled but extra-good clothing. A little financial support sometimes comes from interested church members and occasionally someone tucks a dollar or two into a bundle of donated clothes. A brief appeal for funds from the pulpit brought us several gifts of money.

The department store also serves its own community. Natives of Westchester County rarely need help, but last year a family with six children and no money moved into town in the dead of winter. The school nurse sent out a call for help when she discovered the little ones were dressed for Florida weather instead of sub-freezing temperatures. Fortunately, it was a period when the store was accumulating clothing for a shipment and some of the children were quickly outfitted with warm garments. After a local or national disaster, when calls go out for clothing, the department store is often among the first to respond.

You too can be a neighbor to the world without even stepping outside your community. Your cellar, attic, barn or outbuilding will serve as your department store. This is one business that requires no initial capital; money and help will be forthcoming if you'll only ask for them. You need no special knowledge or ability, just a genuine concern for others.

"Do you ever wonder who will be wearing these things?" my wife asked one night. She was mending sweaters that had come from a rummage sale.

"Yes," I said. "In fact, sometimes as I fold a heavy overcoat or pack a child's snowsuit, I have a strange feeling that this particular article is going to save a life."

"Isn't it wonderful," my wife observed, "that we have such kind and good neighbors." **THE END**

HAPPY ANNIVERSARY

(Continued from page 6)

So I carried my wedding dress in front of me, the veil flowing behind. It was the first time the girls had seen it. They took turns wearing the veil, walking the length of the room, humming:

"Here comes the bride, six inches wide;
Here comes the groom, skinny as a broom."

Before the evening was over, the coffee table was overburdened with wedding pictures, the bride and groom from the top of the original cake, even the box of dried-up wedding cake, tied with white ribbon. They examined the empty ring box, the white Bible I had carried, the lacy garter that set them off in hilarious laughter.

We answered their questions freely, leisurely. But interlacing everything we shared with our daughters that evening was the thought that we had walked up that church aisle sixteen years ago certain that our marriage was to last a lifetime; certain that marriage was part of God's plan for us, a permanent plan that started back long before that special day.

"When I grow up I'm going to be happy ever after just like you and Daddy," said Linda.

"Me, too," echoed Doreen.

"You, too," I prayed silently.

"I hope my girls will make as wonderful wives as your mother has," said their daddy, looking at me with his quiet smile.

"I will," promised Linda.

"Me, too," said Doreen. "I can hardly wait."

It would be a long wait. But while they were waiting, I would never again lose an opportunity to let them in on the anniversary, sharing with the children this blessed bonus of a happy marriage.

THE END

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Daily Meditations

by HALFORD E. LUCCOCK

Friday, June 1

READ JOHN 8:31-36

NEARLY every day we read that someone in some town has been given the "freedom of the city." It is always a mark of honor and a compliment. The original meaning is that the person is made a citizen of the city, and allowed to share in all its privileges. But the phrase suggests more than that. It has an echo of the great words describing Christ, "whose service is perfect freedom." Christian faith and discipleship give to us, if we will take it, "the freedom of the city" in any city or town—freedom from falling victim to its temptations, its many compulsions to a non-Christian conformity. Christ also gives freedom from the insistent demands of self, and makes us free to serve the needs of others.

O God, whose service is perfect freedom, help us to be Thy agents in proclaiming liberty to all those who are in bondage. Amen.

Saturday, June 2

READ LUKE 18:18-23

Character gives splendor to youth and awe to wrinkled skin and gray hairs.—EMERSON

A WISE observer of human nature once said that a sure test of a person's character was for him to list honestly what things are luxuries to him and what are necessities. Try it. The result will show what kind of a person you are. Under the heading "necessities," some people will put down such items as an expensive car, a house in a "nice" neighborhood, fashionable clothes, membership in exclusive clubs. These will soon crowd out things needed for the life of the soul. Other people will put down as necessities integrity and independence of spirit, no matter what they cost in social approval. They will put down the religious quality and influence of the home, and the sharing of one's goods in the work of the Kingdom of God. What are the "necessities" of life to you?

O God our Father, who hast bidden us to seek first the Kingdom of God, help us to keep first things first in our lives. Amen.

Sunday, June 3

READ ECCLESIASTES 12:11-14

DID you ever hear the phrase "area rigidity"? It means that there are certain areas of life in which a person's mind is not open to persuasion or new light. The mind on those matters is as rigid as though it had been made out of iron or concrete. That is a danger which we all face. We may be

open-minded on nearly every question in the world, ready to look at new evidence. But on some we have "rigidity." It is often true, alas, in politics. There are people today who are really voting against F. D. Roosevelt, and others who are voting for Jefferson Davis! So there are Christians who have "area rigidity" on the subject of race. They are simply not open to persuasion that God is the Father of all men, that He has no favorites, that He loves all colors, brown, white, yellow, red and black, that He made men of one blood to dwell together. Others are so rigid on certain points of dogma and practice that they have no tolerance for those who differ with them.

O God, help us to keep our minds open to the persuasions of Christ, so that in all things we may strive to "have the mind of Christ." Amen.

Monday, June 4

READ MATTHEW 7:7-11

SOCIAL workers in the past centuries have made us familiar with the terrible words, "below the poverty line." It sounds like someone drowning! The poverty line means the minimum amount necessary to sustain life. When the family income sinks below that, there is danger of every sort, physical and social. It is also tragic that so many people are living below the "poverty line" in their spiritual life and experience. They take so little of the grace or power of God that is available to them. The New Testament suggests that we ask largely that our joy may be full. But instead of doing that, so many people live penurious lives. They have so little of the joy of the Lord, so little of the peace of God which passeth understanding, so little of the faith that can sustain life in any amazement. Ask largely!

O God, who art more ready to give than we are to receive, help us to live more abundant lives. Amen.

Tuesday, June 5

READ JOHN 8:12-16

A TRIBUTE by a dramatic critic to an actress contained these words, "She had the quality of personality which has been so aptly described as the state of 'being illuminated from within.'" That is also a picturesque description of one aspect of Christian experience—"illuminated from within." Some people depend for the light of their lives on outward sources which shine on them. They are illuminated from without, from material circumstances and surroundings or from position or wealth. In others, who have received the grace of

God, there is an inner radiance of spirit, which does not depend on outward circumstances. They are in the true sense of the word, "incandescent"; they radiate light.

O God, our Father, whose glory hast shined into our hearts in the face of Jesus Christ, help us to keep such a fellowship with Thee that we may let our light shine.

Wednesday, June 6

READ JOB 4:4 AND EPHESIANS 3:14

HAVE you ever thought how many references to knees there are in the Bible? Fear is reflected in knees which give way. Thus in Job 4:4, thanks are given to God: "Thou hast strengthened the feeble knees." Life is hard on the knees. It brings to all of us in some degree tasks and struggles which are hard to stand up to. Our knees are liable to buckle under us in fear or weakness. There is one sure cure for "feeble knees." It is, appropriately enough, in the knees! Courage, stamina and endurance against shock come from prayer, from bending the knees in prayer to God. Paul pictures this—"for this cause I bow my knees."

Companion us, O God, this day, throughout our various tasks and pleasures, and garrison our feet with light, and our hearts with love. Amen.

Thursday, June 7

READ JAMES 2:14-20

AVERRILL HARRIMAN, veteran of many international meetings, was asked by a friend how his French was. "It is splendid," he replied, "all except the verbs." That was a considerable exception! A language in which one did not manage the verbs correctly could hardly be said to be mastered.

It could be said that many people are splendid Christians, all "except the verbs." Their ideas are good. They understand what the Christian faith is. They can recite all the creeds. But they are weak on the verbs. They do not get into action. Christianity is made up of great verbs of action—"come," "be," "follow," "go ye into all the world." If our religion has no verbs in it, it is worthless. In our Scripture for today James makes that clear. If all we think of is just saying things but never doing them, we are worthless disciples.

May we never forget, O God, that those accepted by Thee as disciples, are not those who say "Lord, Lord," but those who do the things which Jesus said. Help us to put the truths we know into action. Amen.

Friday, June 8

READ EPHESIANS 6:11-17

VERY few lines of modern poetry are very well known, in the sense that they can be repeated from memory as some poems of Tennyson and Longfellow can be repeated by great hosts of people. Perhaps as well known as any are the lines from the poem "The Hollow Men" by T. S. Eliot:

"This is the way the world ends,
This is the way the world ends,
Not with a bang, but a whimper."

How many things there are which begin with a bang and end up with a whimper! Many lives start out with a bang, an attitude which says, "Watch me! I am going to set the world on fire." Then they end up in a swamp of self-pity and excuse, complaining that circumstances were against them. The Christian church began with a bang—"who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire." But sometimes that great beginning ends up with complaints: "It's raining—we can't possibly go to church"; "We can't give much; we need a new car" . . . a whimper!

O God, who hast called us to be fellow-workers with Thee, save us from such a selfish pampering of ourselves that we forget Thee and the Kingdom. Amen.

Saturday, June 9

READ MARK 10:46-52

A WOMAN was telling about a vacation on which she had a very stupid time. She waxed eloquent on the theme and said, as a climax, "It was as dull as ditchwater." A bright young high school student in the company exclaimed: "Oh, don't say that! You wouldn't if you had ever really seen ditchwater! Dull? It's the most exciting thing. We had a drop of ditchwater under a microscope at school the other day, and it was full of all kinds of little bugs swimming around for dear life. Dull? I should say not!"

True. What people call dullness is very often only sluggishness of their own minds. We need not more wonderful scenes but sharper eyes and more alert sympathy. The setting of Jesus' life would be considered dull by many dull people. To Jesus, it was never dull, for it was His Father's world in which there were people who were in need.

Help us, O God, to keep our hearts awake to all the signs of Thy presence in the world and to all our opportunities for service. Amen.

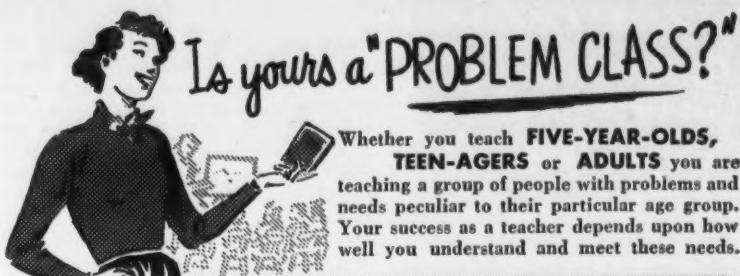
Sunday, June 10

READ ROMANS 12:1-3

To do a thing because others are doing it, and not because you think it is the right thing to do, is to go posthaste to the devil.

—ROBERT LOUIS STEVENSON

MARGARET MEAD, the anthropologist, who has studied the lives of people in all parts of the world, made an acute observation on life and manners in the United States. She spoke sadly of what she called "the flattening out of our lan-



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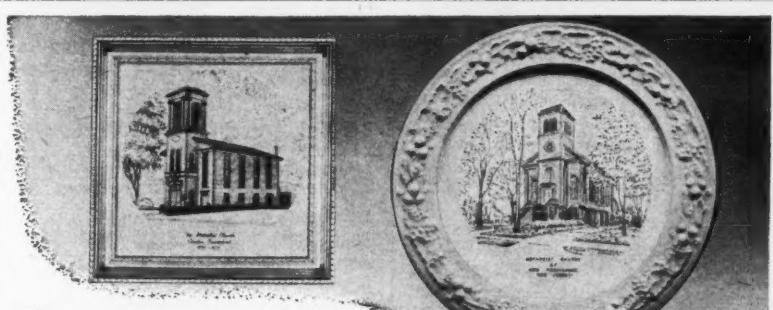
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guage and culture to find a common denominator." It is happening in many places. People get afraid of saying or doing anything which is not being said or done by the majority of their circle. They use language which marks them as "regular fellows"; they try to find a common denominator of conduct. So they attempt nothing that is not being done by the common herd. Is this happening to us?

Help up, O God, to keep in our common speech and life, the words and acts of our great heritage of faith in the Lord Jesus Christ. Amen.

Monday, June 11

READ II CORINTHIANS 11:24-28

Even the woodpecker owes his success to the fact that he uses his head, and keeps pecking away till he finishes the job that he starts. —COLEMAN COX

THERE is a fine phrase which is the gift of the theater to our common life, "The show must go on." It expresses a fine loyalty and devotion to the show business. Difficulties in travel and production may be tremendous, the cast may not feel well, attendance may be poor, salaries behind time. Yet, in spite of it all, "the show must go on." It does!

This is also a fitting and stirring motto for the life and work of a church. "Mid toil and tribulation and tumult of her War," the show must go on. The first demand of the Church of Christ is not our feelings, our convenience or our relaxed ease, but the task of showing to the world the love of God revealed in Christ. Suppose the more than fifty million members of Christian churches in the United States felt strongly "the church must go on"? Who could estimate the power that would release?

Teach us, O God, in all the changes of life, in all its various situations and difficulties, to say, "We must obey God rather than man." Amen.

Tuesday, June 12

MATTHEW 6:33, 34

Yea, this is Life; make this forenoon sub-lime, this afternoon a psalm, this night a prayer, and Time is conquered and thy crown is won. —EDWARD ROWLAND SILL

WE ARE frequently told by givers of advice, "Live a day at a time." In one sense, it is good advice. Jesus said, "Sufficient unto the day is the evil thereof." Nothing is gained and much is lost by letting the fears and worries about tomorrow cast a dark shadow over every today. People who are always saving up for a rainy day make every day a drizzle of penitentialness. Live as truly and trustfully as you can today.

But, in another and deeper sense, the advice, "Live a day at a time" is bad advice, very bad. For it might mean, and does mean in the experience of many people, "Don't bother about goals and purposes in life. Just live at haphazard and at random. Don't make your life conform to great ideals. Just improvise a day at a time." If you want to make your life add up to nothing, that is the surest way to do it!

We thank Thee, Lord, for the high goals which Thou hast set before us. May we not lose sight of them in the daily round and tasks. Amen.

Wednesday, June 13

SONG OF SOLOMON 2:15

IN one edition of the story, "Gulliver's Travels," published many years ago, there was a drawing that some readers may possibly remember. Gulliver had landed on a strange, fanciful island, Lilliput, which was inhabited by very small people no larger than his thumb. He was overcome with exhaustion and fell asleep on the beach. The little people who discovered him asleep were afraid of such a monstrous giant, and tied him to the earth by hundreds of little strings. Gulliver, when he awoke, was still a giant, but he was helpless, tied by little strings.

It can be a disturbing picture. It may be a picture of the life of any one of us. For many times we are held back from undertakings in which we ought to engage by little strings; that is, by things which are not important in themselves, but which do tie us down and spoil our best possibilities. A student, for instance, may fail to achieve success because he is "tied down" by many little time-wasting engagements. People are often kept back from being the force they might be in the Church of Christ, because they are kept back by such little strings as, "I can't go to church. It is four long blocks." (The man who said that walked two miles around a golf course the day before!) Or one may say, "I work hard for six days; I need to sleep till noon on Sunday." Have you any little strings?

Save us, O God, from a small self-concern which keeps us from sharing the great adventure of being workers together with Thee. Amen.

Thursday, June 14

READ LUKE 10:1-5

OUR Scripture reading for today describes Jesus sending out the seventy disciples. Note carefully the description, "He sent them," as the Revised Standard Version reads, "where He himself was about to come." "Where He himself is about to come"—that is our commission and our reliance! We are to go into those areas of thought and action where Christ is about to come, the realms of life not yet brought under His dominion. Christ has not yet come into many of the contests of money making, not yet come into the dark fields of race relations, or into the red fields of war. We are to be His messengers and forerunners.

Help us, O God, to be pioneers in the spread of Thy kingdom. Keep us from always picking out the easy tasks. May we carry the Gospel of Thy love into places where it has not yet gone. Amen.

Friday, June 15

READ JOHN 10:7-10

LEWIS CARROLL, author of "Alice in Wonderland," wrote a fanciful poem about a lock which could not get itself unlocked and ran around vainly looking for a "key to unlock me." There are people

who seem to need something to "unlock them." We have the feeling that there is more ability locked up inside of them than ever came out. We all need some challenge or opportunity to set free our best possibilities.

In a deep and true sense Christ is the key which unlocks the finest powers and possibilities of people. He unlocked the powers of men like Peter and Paul. In Christ they became new creatures. It has been so with millions who have brought all their capacities to Christ.

O God, we remember the words of Christ, "I am the door." May we enter into the abundant life through Him. Amen.

Saturday, June 16

READ ACTS 2:29-23

NOTE the sentence from our Scripture for today. Peter said to his hearers, speaking of David, "His tomb is still with us." Will you leave anything except your tomb? Will you leave anything to be remembered by? T. S. Eliot, the poet, raises this question about our whole generation. It occurs in one of the choruses from the religious play, *The Rock*: "And now you live on ribbon roads and no man knows or cares who is his neighbor. Unless his neighbor makes too much disturbance."

Thy Kingdom, O God, is an everlasting kingdom. Help us who live in a changing temporal world, to bring into our lives the things that are eternal. Amen.

Sunday, June 17

READ JOHN 19:17-22

*When the woes of life o'ertake me
Hopes deceive and fears annoy
Never shall the cross forsake me
Lo, it glows with peace and joy*

—JOHN BOWRING

WHEN we are stumped by something that we cannot understand, we often say in helplessness, "It's Greek to me!" We mean that it might as well be written in Greek for all that we can make out of it. Look at that familiar sentence from another angle. Our Gospels and the rest of the New Testament were written in Greek. For all that they understand of the real meaning of the Gospel, it is still Greek to many people. It has never been translated into terms of everyday living.

We read in the Gospel of John that the title of Jesus on the cross was written in Greek. So, the meaning of the cross in a life of love and service is still Greek to many people, as far as any grasp of its meaning is concerned. A great need of the world is that we translate the meaning of the cross both to ourselves and to others in the lucid language of action.

Grant unto us, O God, such a first-hand knowledge of Thy love that we may make it persuasively clear to others. Amen.

Monday, June 18

READ LUKE 15:11-16

Better, though difficult, the right way to go, than wrong, though easy, where the end is woe.—JOHN BUNYAN

EVERY ONE of us has had the experience of driving along, trying to find the way

to a place he does not know definitely. You turn down a street, expecting it to be a thoroughfare, and find it is only a blind alley. It ends in a blank wall. It does not go on.

Life is full of "blind alleys." People come to a street labelled "Freedom." "Ah," they cry, "this is the life. We will turn in here and deny ourselves nothing." That was what the Prodigal Son said, "I will see life with no restraints." What he finally saw was a pig pen! Selfishness is a blind alley. It has alluring promises. It ends up in a lonely, cold world.

Jesus said, "Behold I set before you an open door." He does not lead us down a blind alley. His way is narrow, but it leads to eternal life.

Help us to see clearly at all times that broad is the way that leads to destruction, but that Christ's narrow way leads to fullness of life. Amen.

Tuesday, June 19

READ PSALM 84:1-4

A MUCH-USED word of our common speech is the word "humdrum." How often we use it. Most of us feel at times that ours is a "humdrum" existence—the same thing over and over again! No new excitements, no new scenes! Just one thing after another! But the English novelist, G. B. Stern writes, "I saw the word 'humdrum' as two exciting words jammed together to compose its opposite meaning. Let's make things hum! How the beat of the drum stirs the blood!"

Wilt Thou renew within us, O God, the love that never fails, and help us to find our lives by losing them in outgoing service. Amen.

Wednesday, June 20

READ MARK 15:34-39

ONE of the fascinating figures who appear in the story of the crucifixion is the Roman soldier who said, after Jesus had died, "Truly this man was the Son of God." Only a sentence, but what a sentence! But this Roman soldier awoke to the truth about Jesus too late! After it was all over, after Jesus had died and he could do nothing about it, he awoke to the realization that Jesus was the Son of God.

So people can awaken too late to the real nature and meaning of Jesus. Not, of course, too late to receive the grace of God, but too late to have Jesus as guide, companion and saviour all through life. This question comes: Will we awaken to the full meaning of Christ in time for that meaning to shape our lives?

Help us to seek Christ and call upon Him that He may bring us abundant life. Amen.

Thursday, June 21

READ PHILIPPIANS 4:10-14

HERE is a passage from a beautiful little book by Langston Hughes, on life in Harlem, titled, strangely enough, "The Sweet Sticky Flypaper of Life": "When the big cycle of the Lord bearing His Messenger with a telegram for Sister Mary Bradley, saying 'Come Home,' arrived at 113 West 134th Street, New York City, Sister Brad-

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ley said, 'Boy, take that wire right back to St. Peter, because I'm not prepared to go. I might be a little sick, but I ain't no wise tired.'"

It's a great way to live, to be in "no wise tired." Read what Paul has reported: "I have learned to be content," and "cast down but not destroyed." Paul had a rough life, imprisonment, riots, stoning. Yet he was "in no wise tired" of life. Here is an old way to keep from being tired: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isaiah 40:31) Millions have tried that successfully.

Grant that we may have such a genuine faith in Thee, O God, that we may be strong for all things. Amen.

Friday, June 22

READ PHILIPPIANS 4:10-13

Wake in our breast the living fires. The holy faith that warmed our sires.

—O. W. HOLMES

In John Stuart Mill's autobiography, he tells of his unusual education. He was a very precocious child. His father educated the boy himself and literally crammed the head of his young son with knowledge. But James Mill, the father, had no religious faith, and would not allow any religion to be taught the boy. Many years later, when John Stuart Mill was a famous man, he looked back on his education with a great sense of loss. His mind was stuffed with information; his soul was starved. He said, "I was left at the commencement of my voyage with a well-equipped ship and a rudder but no sail." That figure of speech is worth stopping to consider. A ship needs more than a rudder if it is to get anywhere. It needs a sail to connect with the power! A life needs a rudder, for it needs direction. It needs to know what is right. But it needs power to do right. It needs the driving power of a real faith in God and love of God.

We thank Thee, O God, for the gift of Jesus Christ, through whom we may be more than conquerors over evil and weakness. Amen.

Saturday, June 23

READ ACTS 5:12-16

HAVE you ever heard a person described as being "afraid of his own shadow"? Well, in one true sense, you had better be afraid of your own shadow, and deeply concerned about it! For our shadow represents our influence over others. Robert Louis Stevenson pictures this truth in well-remembered words: "I have a little shadow that goes in and out with me." To that we can add the words of Edgar Allan Poe: "And my soul from out that shadow shall be lifted nevermore."

In our Scripture reference for today, Peter's shadow represented the blessed influence he had on people and the faith which he called forth. Your influence "goes in and out with you." We had better be concerned over what our influence is!

Keep us, O God, ever mindful that no man liveth unto himself. May we remem-

ber that all our acts and thoughts have an effect on others. Amen.

Sunday, June 24

READ MATTHEW 5:44-48

I went to a party last night where everyone seemed to have left themselves at home.

—HARRIET BEECHER STOWE

GEORGE BERNARD SHAW made a definition of a gentleman, which is well worth carrying in the memory. "A gentleman," he said, "is one who puts back a little more than he takes out." That reverses an idea of a "gentleman" which was common many years ago. In the eighteenth century in Europe, a gentleman was considered to be a person of privilege and exclusiveness, who lived by taking as much out of the common wealth as he could and putting back as little as possible. Today the ideal of life of many people is to get through life with as little trouble and labor as possible. This definition of Mr. Shaw's fits in with the word of Jesus, "Let him that would be great be a servant." Think how much we take out of life! Others have labored and we have entered into their labors. How much do we put in?

Help us to give ourselves, O God, in personal relations with others, not grudgingly but in full measure, pressed down, shaken together and running over. Amen.

Monday, June 25

READ II PETER 1:5-8

A PUZZLED man exclaimed in perplexity, "Life is a lot like a kid's problems in arithmetic. We add when we ought to subtract and we get all mixed up." Many of the serious mistakes in life are really mistakes in arithmetic. Men in frantic pursuit of wealth keep on adding and multiplying goods, when they ought to be dividing their wealth among institutions which bless mankind. All of us are tempted to subtract from the list of people we care about, when we ought to add to the list. Or we often add to the number of our selfish gratifications when we ought to subtract from them, for the sake of self-discipline and service.

How do you handle these arithmetic problems?

Help us, our Heavenly Father, to add to our faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance patience. Amen.

Tuesday, June 26

READ LUKE 2:42-47

ABOUT thirty years ago some visitors to Palestine were motoring from Jerusalem to Nazareth. When they reached a little village only a few miles north of Jerusalem, the guide stopped the car, got out and announced, "This is the village where Jesus was lost." He meant, of course, that this village was the traditional one where Mary and Joseph discovered that the child Jesus was not in the company.

The exact village where the absence of Jesus was discovered is, of course, not known. But the phrase has a haunting suggestiveness. Let us think of our own lives. Any town or city where we have

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No place so foul nor human heart so vile
But that it holds some good unmarred by
guile.
In those putrescent paths, who would have
thought
A poet could find the norms with which
he wrought
Such deathless beauty? Yet an artful eye
Can see the good though it may often lie
In murk that little minds would shun with
care
Lest egotistic selves be sullied there.
In those two thieves the man called Christ
could find
The innate worth. Shall we continue blind?
—Edna Smith DeRan

lived may have been, "a village where Jesus was lost." If our devotional habits have slackened, if the securing of our own comfort or luxury has displaced our desire for service to God, if our relation to the church has become merely nominal and mechanical, then the place where that was happening is a "village where Jesus was lost."

We thank Thee, O God, that we have found Thee in Jesus Christ; that, by Thy grace, we have been enrolled among Thy disciples. Grant that we may be saved from carelessness, and from the inroads of selfishness. Amen.

Wednesday, June 27

READ I CORINTHIANS 15:54-58

The few little years we spend on earth are only the first scene in a Divine Drama which extends on into eternity.

—EDWIN MARKHAM

A MAN was standing on the deck of a large ocean liner, the *Queen Mary*. Looking at the prow of the ship cutting the waves, he asked a sailor how far the ship would have to go before it could stop, if it were going at full speed. "Well," answered the sailor, "she couldn't even slow down in less than a mile. It would take more than that to stop. You see, with a big ship like the *Queen Mary*, you have to think a mile ahead." Two days later, when the ship was making her way through busy, crowded New York harbor, it was very evident that the pilot was "thinking a mile ahead."

In life we should think miles ahead. Most of the tragedies and failures of life have come from "spot thinking," that is, just considering the immediate with no thought for the future. The heavy drinker does not think a mile ahead to see a ruined life. He thinks only of immediate gratification. The man who drops religion and the church out of his life does no mile-ahead thinking. He does not visualize the years "when age comes on uncheered by faith and hope."

Thou hast shown us, O God, in Jesus Christ, the things that make for life and death. Help us to choose life. Amen.

Thursday, June 28

READ GENESIS 12:1-5

EDITH WHARTON, the novelist, in dis-

cussing the writing of fiction, wrote that no one could write great fiction unless he had a philosophy of life. "It is a philosophy of life," she wrote, "which changes an anecdote into a drama." One great danger of living is that life may have an anecdotal quality. It may be just a succession of small happenings, "He said," and "She said," and, of course, "I said." Then, "I did this," and "They did that,"—one anecdote after another, no high meaning. But when a person has a Christian philosophy of life, when he believes that a God of love is the creator of the universe and the Father of all men, then life has a meaning and a goal. It is no longer a collection of anecdotes, but a drama of God's unfolding purpose.

O God, make us to know that Thou art with us, that we may have the courage and confidence that are born of trust in Thee. Amen.

Friday, June 29

READ MARK 1:27-31

THINK of the scene described in our Scripture reference for today. Jesus is visiting in Peter's home, where the mother of Peter's wife is sick. Think particularly of these words, "He . . . took her by the hand . . . and immediately the fever left her." That is simple, straightforward narrative; but it is also a striking picture of what Christ can do for our lives. If we will allow Him to take firm hold of our life, He will draw the fever from it. Of course, even with Christian faith and trust, problems and difficulties remain in life. Jesus never promised to make things easy for His disciples. But He does "draw the fever from life" in those who will allow Him to control their minds and hearts. He draws away the "fever" of seeking more and more possessions, the fever of anxiety about the future, the fever of fear.

O God, who knowest our anxieties and art familiar with our fears, grant that we may fear no evil, knowing that Thou art with us. Amen.

Saturday, June 30

READ I CORINTHIANS 16:17-19

Home is the nursery of the infinite.
—W. E. CHANNING

THIS phrase comes from the earliest years of the Christian church—"the church which is in thy house." Centuries before there were any church buildings, the church began in the homes of Christian families. The church has deep roots in the family. So, because it began in a home, the church ought always to keep the qualities of a home at its best, fellowship, affection and co-operation in service. Also because the home was the birthplace of the church, the home should have some of the qualities of a church—it should not be a haphazard collection of people, but a spiritual fellowship, a deeply religious institution, where there is a climate of religious faith and love.

O Thou who hast set the solitary in families, we thank Thee for the blessed fellowship of the family and home. Help us to dedicate our homes to Thy service, we ask in Thy name. Amen.

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Books for new

WEDDING GIFTS are a delightful institution from every point of view. They are wonderful to receive and pleasant to give. There is something gratifying about making a contribution to a brand-new home. The only question is *what* to buy, and there are usually three considerations in our minds as we set out to make our selection. First, we always hope to avoid duplicating other gifts. Second, we want our gift to be useful and therefore welcome. And third, most of us have to consider the budget.

So, this June, make your wedding gift one of mankind's most precious possessions—a book. The right book will meet all three requirements for the ideal wedding gift—and more. You can be almost sure that your gift will not be duplicated. Yours will be the "different" gift. If wisely selected, it will have a lifetime of utility in the home. And what other useful and beautiful gift can you purchase today for less than ten dollars, considerably less sometimes?

So vast and diverse is the world of books today that your range of selection is almost limitless. You will have one of the most fascinating shopping trips of your experience as you browse through the modern bookstore, or turn the pages of the publishers' catalogue, studying their lists.

Your choice of areas within which to make your selection will depend, of course, upon the new homemakers—their interests, the type of home they will have, their backgrounds and mode of life. Foundation book of every new home should be a Bible—in a version and binding that will please the recipients. A "family" Bible which includes pages on which to record not only marriage data but births and other family events would be quite appropriate. A prayer book or an anthology of prayers are other possibilities.

Both partners in the new home, be it apartment, small house, or an old homestead, can make practical use of one of the standard books on home decoration. It is usually wise to select not too elaborate or fancy a decorating book, but one adapted to the average income. There are several such books that have the modest home in mind, and they are as charming as they are helpful.

On the distaff side, modern cookbooks are a tantalizing delight, and the

By ERMA FERRARI

new homemakers

variety almost endless. Their subject matter ranges from herbs to hamburgers and wanders from dining room to kitchen and out to the backyard grill. Cooking for two, around-the-world recipes, better bread and biscuits, chafing dishes, cookies and cakes, preparation of frozen foods and endless more specialties, plus of course the good old stand-bys in general cookbooks are as much a part of the kitchen equipment as the stove itself. No more colorful and festive gift can be found than a modern cookbook.

On the shelf beside the cookbooks should be one of the standard general housekeeping books that constitutes a library of helpful hints and remedies—how to remove stains, longer life for your linens, winning the battle of the moths, what to do till the plumber comes, and 500 pages more, all clear, practical and mighty handy.

Then there are the home-repair books that practically guarantee to make a Mr. Fix-It out of the new, and possibly non-mechanical, man of the house.

WILL there be a garden, however small, with the new home? If not, house plants may be a pleasant substitute. So do not overlook books on gardening and the care of house plants. A two-volume gift for the bride and groom, who may or may not have green thumbs, would serve both outside and inside gardens.

Not that she needs to be told how to mind her manners, but entertaining and being entertained can get complicated these days and often raises questions for the new homemaker, especially when she wants to show off her home to best advantage. So the bride will appreciate a good standard book on etiquette. Such a guide will explain the niceties of table setting, the graceful way to make and acknowledge introductions, what to wear, the correct form for social letters, and many other questions of custom and propriety.

Calling recently on a bride of a few months, my husband and I were asked to sign a beautiful guest book. "A wedding present," she explained, obviously highly pleased, "from a friend with imagination." Another possibility for your list.

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(Continued on page 48)

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THE NEW BOOKS

Reviewed by

DANIEL A. POLING

THE CANDLE OF THE WICKED, by
Edwin Balmer (Longmans Green & Co.,
\$3.50).

Here is a powerful novel, a dramatic love story that builds, from the everyday life of real people, a sound structure of lasting happiness upon foundations of faith and courage. Paul Chapter, fresh from his war service and experiences that have strengthened his trust and belief in God, comes as the minister to the suburban town of Innsbruck. He is young and vital, but mature and understanding. Very quickly he is the confidant, the true pastor to men and women, young and older, in all areas of community life.

The novel revolves around four characters who have been touched by tragedy to the point of doubting both the wisdom and love of God. There is the beautiful Martha with the handicapped infant, who asks: "How could one believe in God when we all seem to be creatures of chance?" And, "Is it only the innocent that suffer while the candles of the wicked never go out?" But Martha's child is not her only tragedy. A marriage that had every promise of happiness, fails, and presently a sinister threat touches her. The vivid Czech girl, Bendyl, has her questions about God and the effectiveness of prayer. What of her family left behind with little hope of survival? A veritable multitude of questions and fears roll in on Paul Chapter and he meets them in good faith, with the resiliency of his youth and the splendid assurance that God is good and that the universe is friendly. Paul's philosophy is an unfaltering commitment to the proposition that if a life is given in unselfish service to others, it will find peace with power and lasting happiness. How Paul himself finds both peace and lasting happiness, is the climax of this fine story. June selection of *Christian Herald's Family Bookshelf*.

A HISTORY OF THE ENGLISH SPEAKING PEOPLES, Volume One: The Birth of Britain, by Winston S. Churchill (Dodd, Mead, 521 pp., \$6).

Churchill, the Great! What a man! What a man!! How is it possible for one man in a single lifetime to accomplish so much and to write it so well! Never has Sir Winston appeared to greater advantage and indeed the liquid eloquence with which he writes "The Birth of Britain," which is the first of four volumes to cover the history of English-speaking peoples, surpasses by all literary tests his past

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achievements. Particularly discerning and convincing are his evaluations of the great personalities who lived, ruled and reveled during the period covered by this first volume. Between these backs, Churchill tells of the great men and little men "who carried the banner forward" and the selfish men who dragged it back. Here is indeed one of the great books of the age.

YOUR PRAYERS ARE ALWAYS ANSWERED, by Alexander Lake (Gilbert, 248 pp., \$2.95).

Here is a comforting, highly personalized volume of faith and reassurance for every reader's mood of depression. The illustrative material is vivid and down to the grass roots of everyday living. As you read, you come to know that as these prayers are always answered, yours will be. I do wish that there had been one chapter on "When the answer is No."

YOU ARE NEVER ALONE, by Lowell R. Ditzén (Holt, 256 pp., \$3.50).

Seldom have I found a manuscript so crowded with vivid, dramatic and down-to-the-grass-roots of life illustrative material. The author begins with the universal presentment—we are all alone. But before he finishes with his reader, he proves the opposite! Better still, he demonstrates how we need not be alone, how the world becomes friendly to those who squarely look into its face and listen to its multiple voices. Across these pages God is forever on the side of those who seek Him even with a little hope of finding, and He is never far removed from any of us. There is authority in this preacher's pen, and winsomeness, too. He proves himself both a realist and a mystic. July selection of Christian Herald's Family Bookshelf.

HANDFULS OF PURPOSE, by Mrs. Charles Cowman (Cowman, 139 pp., \$2.25).

This little volume from the author of the universal favorite, "Streams in the Desert," is another feast for the hungry heart. Here are some of the chapter headings: "After All, There Is God!"; "Martyrs of Monotony—A life may be very lovely and yet be insignificant in the world's eyes"; "Divine Resources—God has called us to victories and attainment, He knows no failure"; "Unfailing Springs"; "Trust in the Dark—Triumph at Dawn—After midnight, morning will greet us; after sadness, joy will appear."

AN ADVENTURE IN LOVE by W. Taliaferro Thompson (John Knox, 155 pp., \$2.50).

Another has written, "This is your passport to a truly exciting adventure." The little volume contains sound counsel for young couples considering marriage, for husbands and wives and—this is of particular interest to me—for grandparents.

FAITH IS THE ANSWER, by Norman Vincent Peale, D.D., Smiley Blanton, M.D. (Prentice-Hall, 280 pp., \$3.50).

The new and enlarged third edition of the book that made famous the amazing

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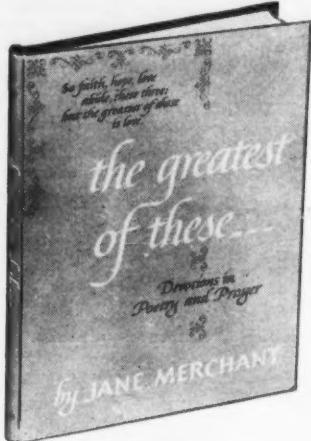
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partnership between a doctor of divinity and a doctor of medicine, Norman Vincent Peale and Smiley Blanton. Two completely new chapters have been added and the entire volume has been extensively revised. The language is non-technical, actual case histories are intensely interesting, and every page is packed with inspiration which make practical ideas come alive.

THE CHURCH IN GOD, by Harold J. Ockenga (Fleming H. Revell, 350 pp., \$4).

The eloquent, theologically conservative and always evangelical pastor of historic Park Street Church, Boston, has gathered into this volume a verse-by-verse analysis of First and Second Thessalonians. Always penetrating in style, Dr. Ockenga deals comprehensively and thoroughly with Paul's teaching. Particularly I read with appreciation the interpretation of the second coming of Christ, and the testimony of believers.

THE MYSTERY OF THE CROSS, by Walter M. Haushalter, LL.D., (Dorance, 113 pp., \$2).

This little book is illuminated by great and spiritually-minded thinkers. The little volume contains meditations delivered over the three-hour period on Good Friday. Surely the realism with which the preacher goes into the heart of the world's supreme tragic and triumphant occasion is in vivid harmony with the Holy Scriptures.

VOCABULARY OF FAITH, by Hampton Adams (Bethany Press, 124 pp., \$2.50).

Twelve words or phrases from theology that must be known if we would achieve the vocabulary of faith are made to come alive on these pages. *Christ*, *God*, *Redemption*, *Reconciliation* and others conjure varied meanings in the minds of many people. This author makes them yet more real to us.

BOOKS FOR NEW HOMEMAKERS

(Continued from page 45)

supplies not only ice-breakers and games, but new ideas in refreshments, suggestions for special holiday parties, decorative schemes, and that covers both indoor and out-of-door affairs, formal and informal, large and small?

Your gift does not have to be of the practical, utility variety. It might be your privilege to start the library for the new home, in which case your selection might be an attractive and well-bound copy of an ageless classic, an anthology of poetry, the world's best short stories, a collection of great plays, stories of operas or symphonies, prints of famous paintings.

An atlas, Bartlett's "Quotations," a book of facts or general knowledge, a standard abridged dictionary—all these will be used increasingly as the family

THE ANGEL SPREADS HER WINGS
by Maxine Garrison (Revell, 159 pp., \$2).

This volume is really a sequel to "Angel Unaware" and a stirring testimony to the influence of the Roy Rogers family in the American home. Those who have read and been comforted by Dale Rogers will read this book and be blessed by it.

ALWAYS A RIVER, by Drayton Mayrant (Appleton-Century-Crofts, 288 pp., \$3.75).

Here is a clean, powerful dramatic novel of a young Dorchester, Massachusetts, schoolmaster who loved two women faithfully and well. The death of the one sent him from New England into the South Carolina wilderness and brought him to the vivid love of the other. The hero of the story, and truly heroic he is, joined the first Puritan mission which went from one emerging wilderness into another to escape from the mockery of Puritan justice. There is high adventure—both physical and spiritual—on these crowded, vital pages.

HOW TO ADOPT A CHILD, by Ernest and Frances Cady (Morrow, 189 pp., \$3).

Clearly tens of thousands of homes in this country will find in this volume the answers to the questions that until now they have been unable to find. Answers are concrete, the material is factual, and particularly helpful, even unique. In this book is a list of all the state-licensed child placement agencies. If you or anyone you know would adopt a child and just haven't been able to secure the needed information, this is your book.

DEEP RIVER, by Howard Thurman (Harper, 94 pp., \$2).

A delightful and radiantly spiritual book that both tells the story of and reveals the reason for the Negro spirituals. Here is an interpretation of a unique area of our most poignant Americana.

grows, and will make appropriate gifts.

If either the bride or the groom has some special vocational or avocational interest, this will suggest welcome titles—books of photography, travel, wood-working, needlecraft—there is a book for every hobby. Through a gift of one of the many fine devotional books issued today, you may help to set the spiritual tone of the new home.

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Whatever their nature, well-chosen books are "paths that upward lead." Select your wedding gifts this year from the great world of books. END

WHERE PUT THE CHILDREN?

(Continued from page 25)

arriving on the American scene. Each year upward of 4,000,000 of these little citizens are added to our ranks. That figure represents as many people as now live in Chicago and the city of Milwaukee. Today we have 14,000,000 more children under 10 years of age than we had in 1950. There are now upward of 22,000,000 children under five years of age in this country.

By way of adding a new dimension to our thinking, the Federal Census Bureau now advises us that American mothers are presenting us with 11½ per cent more babies in recent years than we have known in any similar period in our national history. Experts on population trends have recently revised appreciably their estimates on population increases for the next 25 years. What was once considered to be a temporary phenomenon is now recognized as a continuing growth.

Our population, which reached the amazing figure of 181,762,000 in 1954 is now destined to reach the staggering total of 228,500,000 by 1975. Approximately 50,000,000 of this total will be made up of children under 10 years of age. And, note also this important new factor, the number of adults of 50 years and older will increase from 34,000,000 in 1950 to some 54,000,000 25 years later.

This phenomenal growth of population confronts secular educational authorities with the need for 476,000 additional public school classrooms by 1959 at an estimated cost of \$16 billion. By the same token, it confronts churches with a tremendous responsibility for their religious nurture—not only of children and youth, but also of the rapidly increasing numbers of older citizens who are added to our church constituencies year by year. Aside from the population increase, church membership is higher than ever, and is mounting more rapidly than the general population. The magnitude and complexity of this responsibility should stab the churches wide awake to a great new concern.

Awakening and nurturing in these millions of people a victorious moral purpose, a sense of accountability to God for the right use of life and its resources, and a disposition to serve their fellow men self-forgetfully by Christian means for Christian ends is a big responsibility.

Let us be realistic in the face of this solemn responsibility. None of us can right the world by one brave gesture or by a pronouncement. We can, however, take stock of our own church and the measure of its effectiveness in meeting the religious needs of its constituency. We can pitch in at the level of

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our own church, the near end of a big problem.

Four basic requirements should serve as standards in our search and appraisal of what we have and what is needed in this task of religious nurture.

1. *Space.* There should be floor area sufficiently great to avoid overcrowding and over-stimulation of the pupils, particularly of younger children. Otherwise, we will seriously lower the levels of attention, interest and teaching efficiency. This space is needed to permit a variety of purposeful learning activities where many skills and interests can find expression. Inasmuch as pupils are said to learn 10 per cent of what they hear, 50 per cent of what they see, and 90 per cent of what they actually participate in, we need to supplement the traditional "sit and listen" method of teaching. Space is a prime requisite.

2. *Privacy.* A separate room or a screened-off area gives a sense of security and intimacy to a learning group. Such a room or sheltered space tends to reduce the distraction caused by sounds and movement coming from other groups within the same area. Such provisions tend to lift the levels and efficiency of our learning experiences.

3. *Neatness.* What might otherwise be a rather barren and forbidding space can be enhanced by neatness and by providing places to store the "tools."

4. *Attractiveness.* Children, particularly, are conditioned appreciably by their environment. We should aim, by the careful selection of cheerful but not gaudy colors in fabrics, floor coverings, wall paints, to make the room interesting and attractive. Good, even light and properly regulated fresh air of right temperature are basic essentials. Carefully selected religious pictures related to the interests of the age group, and a few varied objects of beauty are helpful. Clean, sanitary, accessible, well lighted toilet rooms are an important need also.

Many churches do not have or cannot have in the immediate future, the teaching space that measures up to the highest standards recommended. These churches can strive, by the right use of imagination and a good measure of adaptability, to adjust space and equipment so that they at least approximate the best. It may be that the existing rooms need to be reassigned on the basis of present need rather than which group "always" had the space.

The one large general-purpose room which characterizes many churches and which cannot permanently be divided into separate classrooms, can be made useful for teaching purposes by means of portable screens or folding partitions. There are a variety of these on

the market. Certain types of screens not only tend to reduce sound and movement distraction from neighboring classes, but can be used for chalkboards, pin-up areas for pictures and other visual demonstrations.

Rooms occupied by young children can be divided by the use of low portable shelves or storage cabinets. Mounted on casters, these may be moved as needed, and provide a flexible means of separating pupils into workable age groups while still giving them a sense of being a part of the group.

Even the one-room church can be used effectively for several age groups. The corners of such a room can be screened off for the very young children. Storage boxes placed unobtrusively in these areas can be readily opened during the Sunday-school hour. If these added bits of equipment are painted the same color as the walls or woodwork of the church, they can be readily placed inconspicuously out of the way during the service of worship, and yet made easily available when the church school is in session.

In one church, hinged shelves were attached to the backs of the pews. During church services these shelves hung down flat against the pew backs. During the church-school hours the shelves were lifted up and fastened in position so they could be used as work tables for the pupils. Small storage boxes which neatly fitted under some of the pews made possible immediate access to teaching tools.

IN another church, several of the back pews which were not in constant use, were fastened by means which permitted their removal. During the church-school hour, these pews were placed to form a U-shaped seating arrangement so that the pupils faced the wall. The teacher stood with her back to the wall and faced toward the group. This enabled her to talk in a low voice and yet to maintain contact with her class. The class used lap boards of light plywood, which served as writing or working surfaces.

The projection of visual education materials in small groups can be carried on successfully without distracting other groups within the one-room church. A projector can be placed on a board which rests on top of the backs of the pews. The projector throws an image from the back of a small box across the front of which is stretched a translucent screen. The pupils face the screen and view a small picture.

In these days of overcrowding, many churches will hold two complete schools or operate one separate period for small children and another session for the older pupils. By this means, they can make duplicate or multiple

use of space. This is not easy, but it is being done successfully in a great many situations. It does make possible a much improved teaching situation, and conserves time and energy otherwise expended fruitlessly in trying to maintain some semblance of order in an overcrowded area.

Where space is at a premium, it may be wise to procure a different type of furniture from that now being used. Tables of better proportion will permit their being placed against the walls of a room when not in use, thus freeing the center or a part of the room for a number of group activities. Pupils often like to stand while they work at a wall board or at a turnover chart mounted on a portable frame. Very small children will be happy to do much of their work and to participate in their group activities while seated on a rug spread on the floor.

But these measures are temporary ones, pursued out of necessity. The time is upon us when most of our churches must re-think with courage and plan with vision to meet a tremendous responsibility. The religious awakening and nurture of the millions of people whose rightful heritage is an active, intelligent Christian faith, is far more than "manicuring the minor virtues of small children." It is a vast undertaking of enlisting and nurturing people of all ages in the fearless joy of great Christian commitments. This is no time to be tinkering with outmoded equipment and procedure. This nation desperately needs a forthright, fearless presentation of the claims of the Gospel. If the church is willing to lay it on the line in unmistakable terms and with ringing sincerity, the necessary response and support will come and must come.

There will be teachers to enlist and train for the 400,000 new classes of pupils born every year. Twelve thousand new church-school teachers are needed every week.

There is religious counseling to be provided for the parents of the 32,400 new homes established weekly in this nation.

There will be demand for sacrifices on an unprecedented scale if we are to provide the 70,000 new suburban churches which it is estimated will be needed to house the 83,400,000 persons who will live in suburbia by 1975.

There is need for a great new co-operative strategy devised and employed honestly on a national basis to make the widest and best use of the resources available.

If the churches are to meet this great new responsibility, they will have to match the opportunity with dedication.

There's need to take off our hats to the past. But now it's time to take off our coats to the future. THE END

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THE LESSON BACKGROUND

By Amos John Traver

EDITOR'S NOTE: The period during which we tested reader reaction to the omission of the former lesson treatment proved overwhelmingly that you want Uniform Lesson help. This month we resume providing it—in a new manner we hope may be more useful than ever. This monthly feature will offer background information on each week's lesson designed to add to your understanding of the topic. Ideas, thought-starters, easy-to-read paragraphs on customs, personalities, places and present-day applications will help you to put the lesson into action in your own life. CHRISTIAN HERALD's popular department, Successful Teaching Methods, planned especially for Sunday-school teachers, will appear also in every issue. (This month, on page 58.)

● June 3, 1956

CLAIMING CITIES FOR CHRIST

ACTS 16:6-10; 18:5-11; I CORINTHIANS 1:23-24

Certainly Paul was a profound theologian! He set his great mind to the task of interpreting Christ to the whole world, both Jew and Gentile. He was trained for the task in the famous school of Gamaliel. He was inspired by the Holy Spirit. He set the pattern for theologians of all time. His strategy aimed at winning the Roman empire for Christ. He would not suggest that small towns were unimportant or that anyone without Christ should be ignored. He did find his mission churches in the great urban centers on lines of trade where the Gospel once rooted would be carried far and wide. His strategy was sound.

* * *

Europe must be evangelized. Paul did not see this clearly when he set out to visit some of his missions in Asia Minor. But he was on Christ's mission. He was alert to the guidance of his Lord. Doors were shut against him along his intended route. Opposition was stirred up by Jews who still believed that Jesus was an imposter. Finally he found himself at Troas. Here in a vivid dream appeared a man from Macedonia, perhaps Luke. At least Luke met him in Troas and went with him on the great adventure into Europe. At Philippi, a Roman colony city, he won his first convert, a woman. And so he began the evangelizing of another continent.

"There is a will for career as well as for character, a will for *where* and *in what place*." Henry Drummond wrote this many years ago. Do you believe it? Paul did. He took seriously Jesus' promise, "Lo I am with you always." He was sensitive to the ever-present "Spirit of Jesus." Personal plans must yield to the larger plans of our Lord. Christ comes first in the life purposes of His consecrated disciples. For each of us there is "a divine biography" written in the loving purpose of Christ. We only realize fullness of life when we accept it for our own.

● June 10, 1956

THE GOSPEL OVERCOMES PAGANISM

ACTS 19:8-10, 18-20, 23-27; EPHESIANS 5:8, 15-18

What is glory? Demetrius, the silversmith, thought he knew. The goddess Artemis, or Diana, symbolized glory. She was the glory of Ephesus. She had made Ephesus great. Her temple was one of the Seven Wonders of the world. It was larger and more famous than the Parthenon in Athens. No doubt Demetrius was prejudiced for he made a good living carving statues of his goddess. But the world of two thousand years ago would have agreed with him. How temporary is such glory! Today there is only a small village, its houses built of stones dragged from the ruins of Ephesus. The village is called Ayasoluk, a name contrived from Ayios Theologos. That was the Byzantine

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.

name for St. John the Divine. Long search has discovered the site of the temple. The theater in which the silversmiths rioted is complete ruin. The names and faith of Paul and John live on. Only truth is glorious. The motto of the first century Christians was "Christ is King." The glory of Christ is eternal.

* * *

"The Expulsive Power of a New Affection" was the title of a great sermon by the Scotch preacher, Thomas Chalmers. A victorious battle with alcohol or with any other vice does not come by purely defensive tactics. Swearing off may leave the heart vacant and seven worse devils will move in. Paul wrote the Ephesians not to get drunk with wine "but be filled with the Spirit." The only safety is in a Christ-filled heart.

● June 17, 1956

AMBASSADOR IN BONDS

ACTS 26:2-8, 19-23; II TIMOTHY 1:12

Paul was determined to go to Jerusalem. To all but a dedicated man, it was supremely foolhardy. To the Jewish ecclesiastical leaders, he was a Benedict Arnold. They would have liked nothing better than to dispose of him as they had disposed of his Master. Paul's converts tried to keep him from going. Why did he insist? True, he had collected money from Gentile Christians for the poor saints at Jerusalem. But he might have sent that with Silas or Timothy. He wanted a united church. He had worked hard to keep Jewish Christians from discriminating against Gentile converts. With the gifts he carried, he would put all the persuasive force of his personality back of a church in which race made no difference. Senator Kennedy has written a book, *Profiles in Courage*, in which he describes American politicians who dared risk their political futures, even their lives, rather than compromise their consciences. Paul was like that.

* * *

Imprisonment in Caesarea was not too difficult for Paul. He was a Roman citizen. This Caesarea was a seaport not far south of modern Haifa. About a year ago I visited the site. There is nothing there but ruins. One Roman temple has been dug out from the sands of centuries. Some of the foundations are left and two large headless statues made of a brown stone not found in Palestine. Some of the fields where farmers raise their crops are strewn with blocks. Caesarea, symbol of Roman might, is gone. Paul and the Christ he witnessed, live on.

* * *

"Almost a Christian." Almost saved! Many a sermon has been preached on that text. Felix, governor when Paul

was imprisoned, was a grafting politician. When he found Paul would not pay, he lost interest. Festus seemed more interested in Paul's case. Agrippa and his sister Bernice were just curious. Read the address of Paul before that curious crowd of courtiers. It was a more difficult "congregation" than if they had been enemies. Yet Paul spoke with all his heart trying to awaken in that indifferent, luxury-loving crowd faith in his Lord. We can never be winners of souls for Christ unless we put heart as well as logic into our witness. Even though it was "almost but not quite," it was worth the try. Results are in God's hands.

● June 24, 1956

THE CONTINUING MISSION OF THE CHURCH

ACTS 28:16, 23-31; MATTHEW 28:19-20

Rome at last, capital of the world! Paul aimed high. His strategy was built around winning converts in the most influential cities in the empire. No spot in the world was as important as Rome. What if Paul did come as a prisoner? He was a Roman citizen and had broken no Roman law. He had been saved from sudden death at the hands of his Jewish enemies. It was the one way he could reach Rome, and he gladly accepted it.

* * *

"To the Jew first and then to the Gentiles." Paul accepted the same definition of mission as his Lord. He preached first in the synagogues in every city, until, driven out, he turned to the Gentiles. As a prisoner, he could not go to the synagogue, so he invited the leading Jews to the house he was permitted to occupy. Earnestly he defended himself against charges that he was disloyal to his nation or to the religion of his fathers. Earnestly he sought to win them to Christ. Though they made a great show of being impartial, most of them could not see past their prejudices. But Paul's conscience was clear. Now he was free to spend all his mighty energies to win the Gentiles. The Christian Church of our times, alive in every part of the known world, can thank God for Paul.

* * *

Evangelism is the supreme business of the Christian. How tragic that it has become so professionalized. We call pastors and support them and expect them to evangelize our communities. The command of Christ, "Go, make disciples, baptize!" was never intended for one specially trained group in His Church. Paul could not meet anyone in his travels without saying a word for Jesus Christ. It is time each Christian learns to capitalize his friendships, his business and social contacts, his influence over others, for Christ.

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GOD'S ANGRY MAN

(Continued from page 28)

himself in any manner that could be regarded as "cheeky." On one occasion, one of Father Huddleston's flock died of a bladder injury after being kicked in the stomach by police. The priest went to court with affidavits from two doctors stating the nature of the injury, and its cause. The magistrate brushed him off. The verdict: The man died of "congenital syphilis." Case closed.

When authorities told him that pass law violations were dealt with so strictly to "control crime," Huddleston hooted. "It's not crime that matters; it's control—baasskap, boss-ship. The real criminal always has a pass; he can buy one for 15 pounds any day!"

Huddleston saw that the pass laws caused more crime than they curbed. The Africans reasoned: "If it's a crime to be in the street without a bit of paper, and if that crime is punished with a fine or imprisonment, why not commit a crime that's worthwhile?" Consequently, Johannesburg has one of the highest crime rates in the world, and black Johannesburg is largely ruled by criminals. White people barricade their doors at night and many sleep with revolvers under their pillows.

To help beat back crime's rising tide in Sophiatown, Father Huddleston addressed himself to what police call "the No. 1 problem in urban Africa"—the *tsotsis*. These are teen-age gangs who terrorized the streets with stabblings, rapes, robberies. Huddleston, convinced that the high rate of youth crime was greatly encouraged by the lack of recreational facilities, started a club for the *tsotsis*, enrolled them as acolytes in his church. His rooms were "open house" where youngsters could come to read magazines, talk out their hopes and fears.

When someone last year objected to the shattering of quiet in the only place where he could find peace, he replied: "When a boy or girl feels sufficient confidence in me to use my office as a playroom, then I know there is a relationship established which will leave its mark on their whole life. Maybe their children's children will remember that in 1955 love and friendship were possible between two peoples."

When the Community of the Resurrection offered the City Council seven acres of church property for use as an African recreation center, a white vigilance committee moved in fast to defeat the project. Undismayed, Father Huddleston wrote a letter to the *Rand Daily Mail*, pointing out: "In Johannesburg there are 12 public swimming pools and 3000 private pools for whites—but none for Africans."

He boldly appealed for funds to

build a pool at Orlando, a jam-packed Negro "location" near Sophiatown. It took him three years to raise the money, but when the pool was opened 3000 Africans were on hand and 600 black youngsters leaped in, clothes and all, shouting and splashing. Thenceforth delinquency took a sharp dive in that area.

He used the newspapers to call attention to another problem: the vast amount of starvation ("which we euphemistically call 'malnutrition'") among African children. He wrote: "Every white child is entitled to a free meal at school which costs the state sixpence a day. African kids get nothing." The next day he was deluged with offers of food, clothes, money.

ULTIMATELY his pressure—along with the help of a small group of concerned European women—resulted in the feeding scheme being extended to all African schools, at the rate of two-pence per day per head. Wryly he commented on "the strange anomaly of well-to-do European children receiving a free meal at three times the value of that allowed an African child," but went ahead setting up centers in every Negro township and "location" until his project was feeding 5000 children a day—only a fraction of those who needed food; but as he said happily, "it's at least a constant witness that there are those who care—and that they are white."

A new field beckoned one day when he discovered a 14-year-old boy, inspired by a Louis Armstrong record, wistfully pining for a trumpet. Wanting an instrument from a music shop, he persuaded an African trumpeter to give the youngster lessons. Then, remembering a visiting musician's statement that "Jazz bands first breached the color bar in the United States," he begged and cajoled other instruments for what became known as the "Huddleston Jazz Band."

He also formed a musical society in Sophiatown, and encouraged top African artists to share their talents with his people. And whenever a distinguished white artist played in Johannesburg, Huddleston asked him to come to Sophiatown. After Yehudi Menuhin had given a concert in his mission, Huddleston noted in his diary: "A door was opened, and my Africans marched through it into a new and entrancing world of sound."

The Johannesburg ban against entertaining colored people in hotels or white homes was an evil which Huddleston turned to good. Africans or Asians of note—artists, statesmen, lecturers—traveling through Johannesburg

were welcomed at the mission, where they readily entertained his Africans.

In 1954 the Malan government issued a death edict for Sophiatown. By an accident of history Sophiatown was one of the few South African townships where natives had freehold tenure—the right to own their own homes. The area had its shantytown regions, caused by packing 70,000 people into space suited for 30,000; but it also had miles of little red-roofed homes lining tree-shaded streets. Huddleston had encouraged his people to improve their homes, dreaming of turning the area into a model African suburb. But native-owned homes were a denial of *apartheid*. It was inevitable that Sophiatown would have to go. Under the excuse of "slum clearance," the Western Areas Resettlement Act condemned the township to be razed. The natives would be sent to an area where freehold tenure did not exist.

February 10, 1955, was Removal Day. The streets were filled with 2000 police and military lorries loading the people's pathetic belongings. "I do not weep for the destruction of the material," Huddleston wrote that day, "but because we Christians of Johannesburg have failed so utterly to uphold principle against prejudice, the rights of persons against the claims of power."

In his never-ending crusade to get better housing for the city's 40,000 African families, Father Huddleston met some of his most frustrating experiences. These arose from the fact that the government under its *apartheid* policy planned and intends to keep the native humble, apart—and impermanent. If white overlordship is to be preserved it must be forever impossible for any African, whatever his economic position, to own his own home.

In April 1955, the government dealt Huddleston and all Christian mission schools an even bigger defeat. With the passage of the Bantu Education Act, all schools were put under state control. For 100 years Christian missionaries had pioneered in education for Africans; nearly every African who could read or write had been educated in a mission school. But the mission schools had made one fatal error: they had taught the black man that he, too, was a child of God who made "of one blood all the nations of the earth." The Minister of Native Affairs, H. F. Verwoerd, charged in the Senate: "The mission schools' curriculum and educational practice, by ignoring *apartheid*, have been unable to prepare the native for service within the Bantu community."

By now Father Huddleston, as provincial of his Community order in South Africa, was also superintendent of St. Peter's, a secondary boarding school for natives. Known as the "Black Eton of South Africa," with many dis-



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tinguished alumni, St. Peter's was his pride. His dilemma was: Should St. Peter's continue under the new regime, teaching a syllabus it considered un-Christian? Or was "Bantu education" better than no education, as some religious leaders argued? Father Huddleston decided on "death with honor." St. Peter's would close.

Huddleston's chief sorrow today is not that he lost so many of his battles against *apartheid*, but that he had so little help from his fellow-Christians. To Afrikaner leaders of the Dutch Reformed Church, which has not only supported *apartheid* but attempted to find a Biblical basis for it, he once said, "The truth is, gentlemen, that we seem to worship different Gods."

UNDER the present regime, any African asking for equality of opportunity and a measure of justice and brotherhood is dubbed a Communist. It pains Huddleston to see Communism "getting official credit for the most elementary ideals of Christian democracy." Therein he sees a clear and present danger. "Will it be too surprising," he asks, "if Africans become more and more curious about Communism as more and more of their expressions of hope are labeled communistic?"

For all his defeats, Huddleston sees hope in the slow stirring of the conscience of whites. One day his telephone rang and a voice said: "You don't know me, Father. I'm a South African of the third generation, so I suppose I have all the usual prejudices. But could you use £100 for your work?" And there have been others like him. Also, increasingly heavy mail comes in from unnamed whites who write: "Keep up the good work!"

Early this year his Community recalled him to England to take charge of the training of novices, many of whom have entered the order because of his example. The order feels that Huddleston, in the face of present, almost insurmountable barriers, can accomplish more outside the country. Before leaving, Huddleston sat in the now empty St. Peter's and wrote a book,* which, with rare sensitivity and eloquence, tells the story of his 12 years in South Africa. Convinced that "the only way to meet *apartheid* as a Christian is to arouse the Christian conscience throughout the world," he set for himself a formidable itinerary of lectures in England and the United States.

His Africans gave him a send-off such as has seldom been seen in black Johannesburg. An All-African concert in his honor packed the Bantu Men's Social Center from early evening to the small hours. Every major African artist was there, with music and songs composed especially for the occasion. Proud in their new uniforms, his "Huddleston Jazz Band" played for him. Speeches and tributes were voiced by African leaders. Afterward, many of his people came up to seize his hand and kiss it. Everywhere voices were lifted in the African good-by: "Hamba kahle, Makhalipile"—"Go well, dauntless one, go well!"

When his departure became known in government circles, Johannes Strijdom, who succeeded Malan as Prime Minister in 1954, is said to have exclaimed, "Well, thank God, that's the last we'll hear of him!"

Mr. Strijdom was never more wrong.
THE END

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ANOTHER CUSTOMER

(Continued from page 19)

enough. The Upvale chain wanted to get hold of some property in our town, and if they got it they were going to put up a supermarket. All the rest of the day and most of the next I racked my brain to uncover just whose property they wanted. I'll confess to a bit of excitement, too, for whoever owned that property was in for a windfall. I knew enough about such outfits to know that when they wanted something they were willing to pay for it since they had already made a survey and decided on that particular site. But for the life of me I couldn't think whose land they wanted, unless it was Bill Pope's out on the west side of town.

At exactly three o'clock my secretary announced that an Andrew Wood was here to see me and I told her to show him in. He proved to be a tall and ingratiating man with a shock of snow-

white hair and a pleasant face. He carried the proverbial brief case.

We shook hands and I asked him to be seated. He came at once to the matter in hand. "As you have already surmised, Mr. Mason, we want to build a new store in Crestville. We've sent up a surveying group and they have come up with the spot we want. Joe Patterson, your leading real estate man is out of town and will be for a couple of weeks, and so we are wondering if you will act for us."

"I'll be glad to, if I can help you any," I ventured.

Andrew Wood nodded. "Good." He drew a sheaf of papers from his bag. "The property we want belongs to a woman named Mary Padgett," he announced.

"Mary Padgett!" I repeated. "Mary . . ."

"You seem surprised," he said.

"I am, and pleasantly so," I said. "Mary needs the money. There isn't a person in town more deserving. That old house needs repairs and Mary can't make them. Why, you're doing her the greatest favor possible," I went on. Then I caught myself. "But the price is going to have to be right."

He nodded. "We're not in the business of getting something for nothing," he said. "We are suggesting \$45,000. Do you think that's fair?"

I could see Mary Padgett now. Her husband had passed on about twelve years before. Mary had stayed on at the old place, alone. Well, not alone exactly. She had taken boarders, old folks who were not sick but needed a place to eat and sleep, and she had turned it into a home for them, never receiving in money what her care and love had warranted. Then she had become ill herself, and now she was alone. She was better . . . able to be around, but not well enough to do any heavy work. I knew what this would mean to Mary and I was hilariously happy about the prospect of telling her.

"Well . . . Mr. Mason?" Andrew Wood asked.

I started. "Excuse me . . . I was thinking . . ."

"When could you see her?" he asked. "I can stay overnight but I will have to leave tomorrow afternoon, and if we could get the preliminaries ironed out before then . . ."

I glanced at my watch. "Can you be back here in one hour?"

He smiled. "Certainly. I'll drop out and get a bite to eat . . . haven't had lunch yet."

"Fine. You'll like the restaurant right across the street."

It didn't take me long to get down to the parking lot and drive up Main Street to Mary Padgett's place. As I pulled up to the curb and got out I looked up at the big, old house and smiled. In a little while it would be torn down and Mary would have \$45,000 which would take care of her for the rest of her life. She would be able to build a nice little place which would be far more comfortable, and she could go south for the winters and come back and enjoy Crestville in the summer. I was happy that I could bring her the good news.

I mounted the steps and rang the bell. Pretty soon I could hear footsteps and then Mary was standing in the doorway.

"Why, John Mason, I'm glad to see you," she said. "Come in."

I went into the hall of the old house and suddenly remembered the good times we young folks used to have there when Mary and her husband threw parties for the teen-agers. The place hadn't changed much, except

that it needed repairs. She led me into the living room and pointed out a chair.

"Mary, I'm full of good news," I said.

"Wonderful," she exclaimed. "It has to do with you . . ."

"With me?"

I nodded. "Right. Mary, how would you like to have \$45,000 . . . tomorrow?"

She stared at me. "Forty-five thousand dollars! John, you should be ashamed of yourself getting me upset like this."

"But I'm in dead earnest," I protested. "That's the amount I can place in your hands."

"For what?" she asked dubiously.

"For this place," I answered.

I waited for her reaction. I thought of her years of deprivation and suffering, the months of going without, of trying to make both ends meet, of sharing her house with other people in order that she might continue to live. This was a moment I would not exchange easily. But when she did not smile I knew I had not made myself clear. "I don't believe you understood me, Mary," I began.

She shook her head. "I understood, John . . . perfectly."

"But . . . you don't seem to grasp . . ."

"What forty-five thousand can do? Oh, but I do grasp it. I could build me a nice little place and I could take it easy . . ."

"Then what's wrong?" I asked.

She smiled. "Wrong? Nothing's wrong." She got to her feet. "Would you like to look my house over, John? It's been a long time since you've been in it, you know."

I knew she was right and was suddenly ashamed of myself. "I'd like to see it," I said slowly.

"Fine. You come along with me."

She led me up the stairs first and into a bedroom. "This is where Bill lay sick for so long and where he died, John," she said. Bill was her husband. "I sat by this bed for many days and nights, hoping, praying . . . but it just didn't work out the way I wanted it to . . . and he left me. I know it's foolish but I've sort of kept it about the same as it was and when things have been a little hard I would come up here and spend a few minutes and I could almost hear Bill saying, 'Mary, everything is going to be all right.'" I swallowed a little hard.

"I remember Bill very well," I said. "He was a great man."

"Not even when I had boarders did I let anybody have this room," she said.

Then we were out of it and into an adjoining room. "This is where my daughter was born, John. She lived only a few weeks, but the room has

(Continued on page 60)

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By WILLIAM S. HOCKMAN

Parents, Teen-agers and Economy

Parent-Youth Discussions

"I believe that teen-agers and their parents should come together in the church to talk over mutual problems," says Rev. Francis B. (Scotty) Allan of the Community Chapel of West Glens Falls, N. Y.

"Recently our youth fellowship, which meets late Sunday afternoons, set up a parent-teen-ager program. We took as our theme, 'My Life Is My Own.' The young people decided on a panel. They picked two senior boys and a freshman girl for it. The advisors of the group picked two mothers and a father, making a total of six on the panel. I acted as its moderator.

"Next, we selected a motion picture, 'You and Your Parents,'⁽¹⁾ the panel previewed the picture, liked it, and did a bit of discussing then.

"On the evening of our program, we showed the film after a brief introductory program. Then the panel took over. It got right into our theme, 'My Life Is My Own,' with the panel members making brief statements on this subject.

"Now we were ready for questions from the total group. Most of them dealt with the amount of freedom teen-agers should have in (a) selecting their friends, (b) staying out late, (c) using the family car, (d) selecting their clothes, (e) spending money.

"On these questions opinion was not one-sided. The young people disagreed with each other, as did the parents.

"One conclusion was voiced by both youth and adults: The basic condition for good parent-youth relationships is mutual respect and confidence fostered by frank discussion in both home and church. And that was just what I hoped our program would accomplish!

We believe that Scotty is on the right track and wish more churches would take the trouble to bring adults and youth together in worthwhile activities and programs.

Delightful Age of Turmoil

The parents of teen-agers think they know their children, but do they? Are they too close to them to get an objective view? How can parents compare notes and ideas with each other unless the church brings them together?

These, and others, were the background thoughts of the Department of Christian Education of the Pasadena (Calif.) Presbyterian Church as it planned a parents' course on teen-agers.

Quite naturally, they thought first of available resources. Would they use an expert as the teacher of the class? If they did, how long should such a series last? The group might get tired of one leader, however expert. Should there not be time for plenty of discussion, since parents have many and various ideas about teen-age life?

They faced another problem in setting up the course: How to get across to parents authoritative factual information on sex and other questions basic to an understanding of the adolescent?

Two ways were chosen: A textbook would be used, and several films would be shown. The book chosen was "The Adolescent and His World," by Irene M. Josselyn, M.D., published by the Family Service Association of America. Films were selected from the catalogue of the University of California at Los Angeles.⁽²⁾

The class was scheduled to begin in October and run through January.

Mr. F. Jack Herring, a professional worker with youth, was secured as the course leader. The 17-session course was called, "A Look at the Delightful Age of Turmoil—the Teens."

"Mr. Herring began the course," says Dr. Thomas Stone, the church's minister of education, "by speaking on the subject, 'An Introduction to the Delightful Age.'

"The next Sunday the class saw and discussed the motion picture, 'The Physical Aspects of Puberty.' This was followed a week later by a talk on the physical aspects of adolescence by a well-known pediatrician. Mr. Herring took up mental and emotional growth problems the following Sunday. This phase was concluded by a film, 'Your Body During Adolescence.'

"With the physical aspects pretty well covered, the course turned to the social and sociological. Mr. Herring conducted a lecture-discussion on 'social pressures,' and the director of the family service association did the same thing for 'social adaptations.' The mo-

tion picture, 'Age of Turmoil,' underscored, highlighted, and objectified for the parents some of the main points of the preceding sessions.

"Knowing that parents are concerned about normality during adolescence, we gave attention to this aspect of the subject. A case worker came in from the Children's Bureau of Los Angeles to discuss 'Contrasting Emotions and Independent Variations.' This helped all of us to generalize somewhat less about the teen-ager. Now our pediatrician was back with us to discuss 'Psycho-Sexual Adolescence,' a very helpful film. Our last session before the holidays was on The Fate of Conscience.

"In the last phase of our program we had a lecture-discussion on Sex Education and Sexual Behavior, by an authority from the city schools, and the next Sunday used the film, 'Going Steady.' This excellent film helped to clarify some of the pro's and con's on this moot question.

"Two lecture-discussions ended the course: 'Helping Youth Through Supportive Measures,' by a social worker; and, 'Psychiatric Treatment of the Adolescent,' by a doctor from the local child guidance clinic.

"Evaluation? We are much too close to the whole program! This we are sure of: the parents who participated, profited greatly. They have told us so."

Easy on the Budget

What does a leader do when he would like to use motion pictures and other visual aids but has a rather slender budget for these items? Is there any way that costs can be reduced?

Listen to Miss Mary Lu Logee, assistant in Christian education in the Hamburg (N.Y.) Presbyterian Church: "We wanted to use the motion picture, 'The Formation of the Bible,'⁽³⁾ in the church school on Sunday morning.

The two Westminster Fellowship groups were building their future programs about the same time. I suggested that they plan a joint meeting to see and discuss the above motion picture. The program committee liked the idea, and agreed to pay half the rental out of their budget.

"Thus we got two substantial uses out of this film on the same day by a little co-ordination. The 'catch' is that you must plan some distance ahead."

Sources:

- (1) Coronet Films; 13 minutes; rental: B&W \$2.50, color \$5; try your rental library or write to producer at Coronet Building, Chicago 1, Ill.
- (2) Try your own state university or state department of health for these films or consult your local rental library.
- (3) From American Bible Society, 450 Park Ave., N.Y. 22; 25 minutes; rental \$8. Try district offices of the American Bible Society.

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(Continued from page 57)
meant a great deal to me. Oh, others have used it, but always it has seemed to belong to Jeanie . . . that was her name."

We moved down the hall. "This was the guest room," she said. "In those days friends going through town had more time than folks do today and they would stop off and stay with us for a few days. One time the Governor spent a day and night with us. That was when a blizzard blocked every road out of town."

Then I found myself downstairs, in the kitchen. "Oh, don't think I'm a rank sentimental," Mary was saying. "This kitchen has been done over and now it's convenient. A woman's kitchen should be that, since she spends so much time in it. But the dining room is my art gallery," she said as she directed me toward it. "In here I have pictures of my father and mother and Bill's parents, and then there is Bill's picture and a picture of the place as it was when Bill moved me in as his bride."

When we were back in the living room she invited me to sit down again. "I was having some tea. Would you care to join me?"

"Why . . ."

"I know you're busy. Everybody is very busy these days, but I thought you might like some just the same."

"Certainly I would," I said, ashamed of my obvious impatience. She was gone only a few minutes and when she came back she had the tea and a plateful of cookies. Suddenly I remembered the cookies she used to make, back when I was one of the gang that used to come there to visit. The cookies hadn't changed . . . they were still the best I'd ever tasted.

"Now, John," she said slowly, "I guess you must surmise my answer . . ."

"But, Mary," I pleaded. "You deserve this. You've worked hard all your life, and Bill would want you to take advantage of this offer. It's a good one," I said.

"It's a wonderful offer," she agreed. "The place isn't worth half that figure . . . not half. But I can't sell . . ."

I stared at her in complete disbelief. "You . . . can't . . . sell . . . the place . . ."

She shook her head. "No. For a couple of reasons. First of all, I wouldn't be happy in a modern house. I couldn't hang my pictures anywhere without their looking ridiculous. The old bed upstairs in Bill's room would make any modern room look hideous. And then a new house would have no . . . memories," she said quietly.

"But think what you could do with the money . . . I said.

"Spend it?" she asked. "What for?"

"Why . . . certainly there are things you need," I said.

"I have a chicken in the refrigerator, a bushel of potatoes in the cellar, and I've just baked two loaves of bread. I wouldn't be able to drive a car if I had one, and besides, I like it here in the winter, all comfortable and warm. . . . What would I do with \$45,000, John?"

"You could . . . I stopped short.

"Yes?"

At the door I tried once more, in vain. "John," she said quietly, "just in order to put this on a business basis, if it has to be on that, let me say this—I have another customer."

FOR a second I couldn't believe my ears. So that was it. Behind all of this sentimentality and this tour of the old place with its many fond memories there was a cold business proposition. I was stunned and disappointed. I had begun to enter into the spirit of Mary's refusal to sell, but now I was back to earth again and I was dealing with the kind of person I so often dealt with—a shrewd person who despite appearances knew the value of a dollar. I said a few words and went back to the office.

Andrew Wood was back on the dot. "Well," he said, "how'd it go?"

I shook my head. "It didn't," I said.

"You mean, she won't sell?"

"I mean exactly that," I answered.

He smiled as he delved once more into his briefcase. "Of course, Mr. Mason, I know you didn't think I came up here with a single offer. We're in business, and it's our duty to buy property as inexpensively as we can." I realized that I was back in the world of reality, and for certain. "We'll go as high as \$60,000. Suppose you phone me at my office day after tomorrow. There's no need of my waiting around. I've got a round of golf I want to get in in the morning . . . with a client, you understand."

I understood, but the next afternoon I understood nothing at all as I called Wood on the phone.

"It's no soap," I said. "She says she's got another customer."

There was a rumble on the other end of the line. "That's the Practical Market outfit. They're after a site up there. Offer her \$75,000."

Well, I made a third trip back to Mary's and then I phoned Wood again. "She won't sell," I said.

"Listen, everybody has his price. Find out what hers is and meet it. Do you understand?"

That was a month ago. I did my best. But I began to realize that the Practical Market boys were evidently way ahead of Andrew Wood. Mary was adamant.

Then three days ago it happened. Mary Padgett died . . . suddenly. Friends of hers called me and told me that on the old secretary in the hall

they had found a letter addressed to me. I went over and opened it. I read it very carefully and then I went back and called Andrew Wood.

"It's about the Padgett property," I began.

"Fine. It's about time it came through. How much?"

"I'm afraid you're not going to get it, Mr. Wood," I said. "You remember she said she had another customer . . ."

"Not the Practical Market outfit!" he groaned.

"No. You see, Mary Padgett died yesterday and she left a will."

"Yes . . . go on . . . who was the customer?"

"The Lord," I answered.

"Quit kidding. Who got the property, Mason?"

"The Lord," I repeated. "You see, her church has wanted to rebuild but they've been hung up for a site and so she willed her place to them. I thought you should know."

I waited for an answer and thought I detected something like a muffled sound, but I wasn't certain, so after a minute I decided to hang up. It didn't seem to me there was anything more to be said.

And as I mentioned, a lawyer needs a bit of faith-strengthening every once in a while.

THE END

A JEW THANKS PROTESTANTS

(Continued from page 18)

follow the humane and human concepts implicit in their faith, the American Jew is taken aback and disappointed. I have spoken scores of times with American Jews who think deeply about these matters, and I find they are in utter accord with me. Somehow, we expect the best of the American Protestant.

There are many groups of Jews, of course, who do not wish to be assimilated and thus lose their identity. I, as a native-born American, see no need for this struggle to retain a "ghetto" mind. And I see no loss at all in being accepted and assimilated in my social and economic life. We Jews, in all our history, dark and sad, have never had it so good as in America. I put it down to the Protestant spirit that has fashioned and developed our nation. Many people are unable to comprehend that the song of this nation is a liturgy that stems from the Reformation. Perhaps the Jews, who are conscious of history, are more aware than others—even many Protestant Americans.

Just recently, I attended a conference of Christian writers and editors. In the dining room and in the rowboats at the lakeside meeting place, on the shady walks and at the services, there were people of all shades of skin. I

(Continued on page 67)

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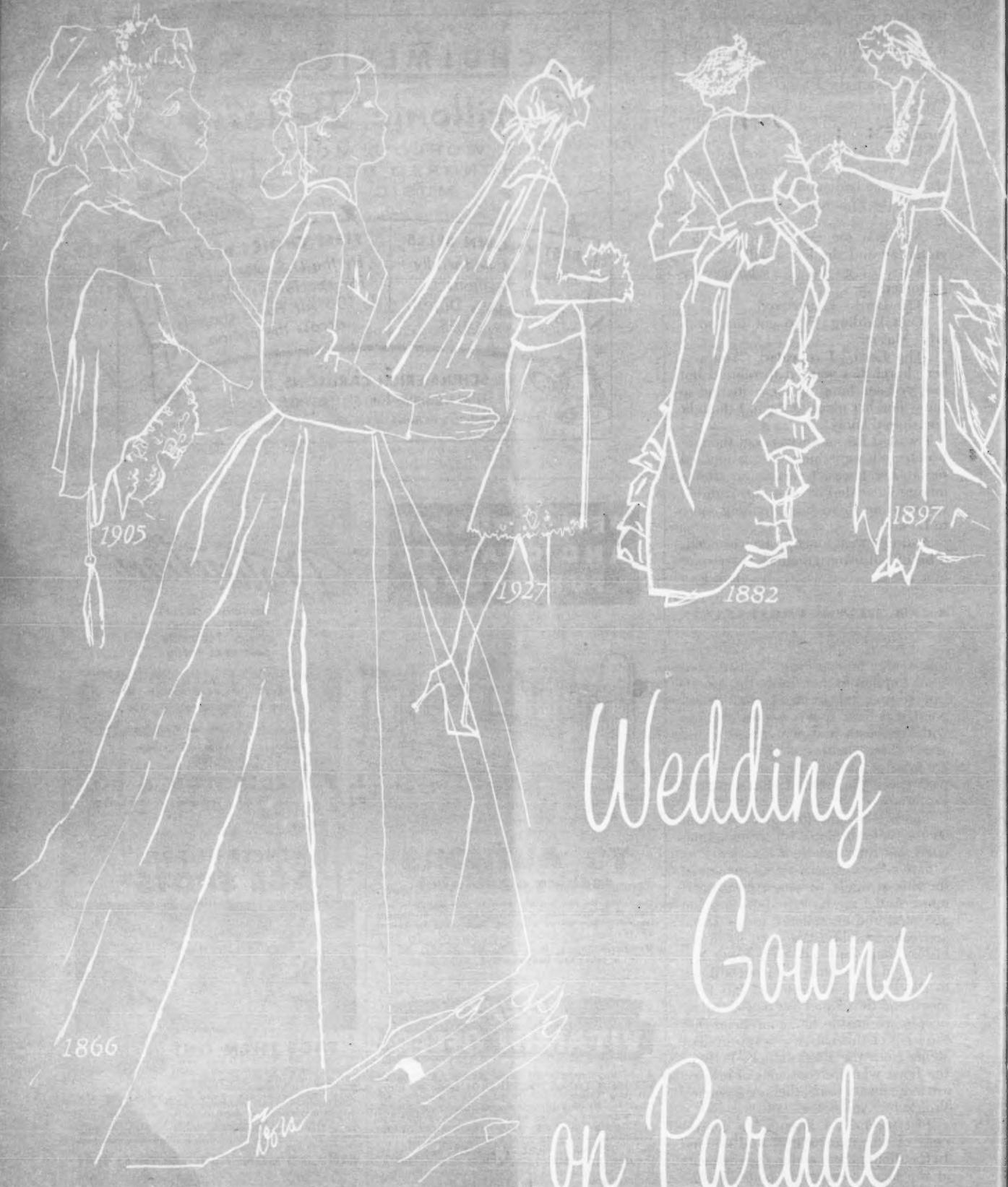
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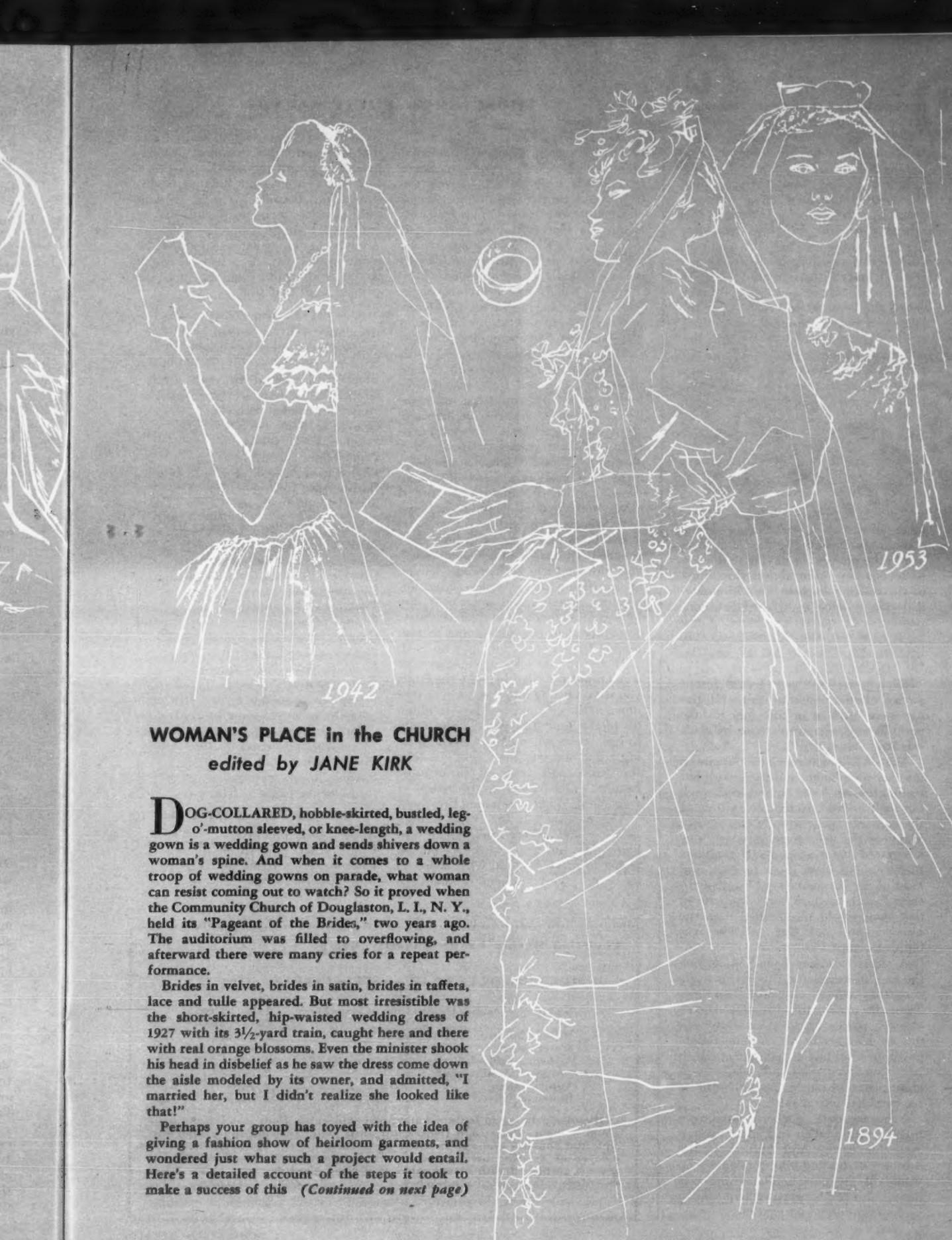
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Wedding Gowns on Parade

SKETCH BY DORA MATTHEWS



WOMAN'S PLACE in the CHURCH edited by JANE KIRK

DOG-COLLARED, hobble-skirted, bustled, leg-o'-mutton sleeved, or knee-length, a wedding gown is a wedding gown and sends shivers down a woman's spine. And when it comes to a whole troop of wedding gowns on parade, what woman can resist coming out to watch? So it proved when the Community Church of Douglaston, L. I., N. Y., held its "Pageant of the Brides," two years ago. The auditorium was filled to overflowing, and afterward there were many cries for a repeat performance.

Brides in velvet, brides in satin, brides in taffeta, lace and tulle appeared. But most irresistible was the short-skirted, hip-waisted wedding dress of 1927 with its $3\frac{1}{2}$ -yard train, caught here and there with real orange blossoms. Even the minister shook his head in disbelief as he saw the dress come down the aisle modeled by its owner, and admitted, "I married her, but I didn't realize she looked like that!"

Perhaps your group has toyed with the idea of giving a fashion show of heirloom garments, and wondered just what such a project would entail. Here's a detailed account of the steps it took to make a success of this (*Continued on next page*)

program and what work was necessary. It may help your group decide whether this idea is for you, or launch you on an undertaking unique in your community.

It all started when Mrs. Arthur Wiedeman, chairman of a women's group to raise funds for furnishing the new church parlor, suggested a fashion show of authentic period costumes. One or two wedding gowns were unearthed, and the thought of limiting the show exclusively to wedding gowns inspired the committee. People were reluctant at first to admit that they had such treasures stored away, but as the collection of gowns grew to five, enthusiasm mounted. Mrs. Wiedeman began to have telephone calls from total strangers informing her where



other gowns might be secured in the community. Eventually she found herself in the position of having to decline to accept any more, unless they filled in the missing gaps in her chronological listing. Her completed list consisted of 21 gowns representing the years 1866, '82, '94, '97, 1902, '05, '09, '12, '14, '24, '26, '27, '28, '32, '36, '38, '39, '41, '42, '52, '53.

Each gown was shown by a different model, eliminating confusion and giving more girls an opportunity to take part. Five gowns were worn by their original owners.

Mrs. Wiedeman received the gowns into her own home, and there with her committee of four, inventoried each box as it arrived, so that every item of the contents was carefully catalogued. Many of the veils were so nearly disintegrated that it seemed as if a careless sneeze might blow them to dust, and most of the garments were fragile with time. But the owners had been assured that they would be handled with the utmost care—and this promise was faithfully kept.

A dress designer friend undertook the task of examining the gowns to be sure they could withstand handling. Then she made careful reinforcements of weak places before they were even put on hangers to air. A blue taffeta gown of 1866 had sixteen gores which had been taken apart and rolled in separate pieces of paper. These had to be reassembled into a skirt.

Measurements of the gowns were then carefully taken and noted on separate file cards. And next came the business of finding young people who would fit the gowns. The fitting was done entirely by measurement, and a

(Continued on next page)

THOSE GOOD FRUIT SALADS

FRUITS, in particular, offer possibilities for decorative and appetizing salads, popular with everybody. Serve fruit salads well chilled. Choose the fruits used to give good color, flavor and texture contrasts. Group fruits attractively. Use light and dark salad greens for further color contrast. To crisp greens, add a little lemon juice to water in which they are freshened.

Entree salads are a favorite main course for ladies' luncheons, and fruits offer infinite possibilities for interesting combinations. Try a ring of cantaloupe placed on lettuce leaves, filled with strawberries and circled with orange slices. Try a peeled fresh peach half, two unpeeled pear quarters, red raspberries and sliced oranges. Or, alternate sections of grapefruit with slices of avocado, and add banana fingers and a cluster of grapes. A quick accompaniment to a meal is a salad of orange slices garnished with sliced stuffed olives on a bed of watercress. Serve with French dressing.

Fresh fruits discolor so quickly they cannot be prepared in advance, unless you sprinkle them with orange, lemon, or grapefruit juice. Apples, avocados, bananas, peaches and pears will stay light-colored if you treat them this way. Juice saved in peeling, slicing or sectioning these citrus fruits may be used.

Have you ever lost your temper over a gelatine fruit salad because the fruits you were putting into it refused to stay down in the gelatine, and kept bobbing up to the top? You wanted the mold to look pretty when placed on the serving table, and you knew that last time the fruits had behaved beautifully, forming a nice pattern on the bottom of your mold. What was wrong this time?

The answer is—some fruits float in gelatine and others sink. Once you know this, you won't torment yourself trying to make fruit do what is not in its nature. Test kitchens of Standard

Brands, Inc., have made a list of fruits that sink and fruits that float in gelatine. Add a fruit that sinks and a fruit that floats, after your mixture is dissolved and cooled. No need to wait until gelatine begins to thicken. These fruits will arrange themselves in layers. Any number of attractive salads can be made in this way. As a general rule it is the fresh fruits that float and the canned ones that sink.

Floating Fruits

Apricots, fresh, quartered
Apples, fresh, diced or sliced
Bananas, sliced
Blueberries, canned, frozen or fresh
Grapefruit sections, fresh or frozen
Honeydew melon, cubed
Orange sections, fresh
Peaches, fresh, sliced
Pears, fresh, sliced
Plums, fresh, sliced
Raspberries, fresh
Strawberries, fresh, halved

Non-floating Fruits

Apricots, canned, frozen
Cherries, maraschino, canned
Cherries, Royal Anne, canned
Cherries, Bing, frozen
Fruit cocktail, canned
Grapefruit and orange sections, canned
Grapefruit sections, canned
Grapes, canned, fresh, frozen
Peaches, canned or frozen
Pears, canned
Pineapple, canned or frozen (frozen or fresh pineapple must be cooked before adding to gelatine)
Plums, canned, frozen
Prunes, dried, cooked
Raisins, dried, seedless
Raspberries, canned, frozen

Fruits that may sink and/or float

Apples, frozen, cubed
Cherries, red sour, frozen
Cherries, Bing, fresh, pitted
Strawberries, frozen

Christian Herald Large Quantity Recipe

MOLDED FRUIT LOAF—SELF LAYERING (for 50)

Gelatine—orange, lemon, lime or strawberry . . .	1 lb., 8 oz. (3½ cups)
Water, boiling	2 quarts
Water, cold	2 quarts
Apricots, cooked (halved or quartered)	3 cups
Grapes, halved, seeded	2 cups
Apples, diced	2 cups
Bananas, sliced	2 cups

Dissolve gelatine in boiling water; add cold water. Pour into serving pans about 3 inches deep; add fruit. Chill until firm. Apricots and grapes will sink and bananas and apples will float to form the two layers of fruit with a layer of gelatine between when sliced. Cut into slices; serve on salad greens, garnished with mayonnaise. If desired, the salad may be served as an entree with assorted sandwiches.

—Courtesy Standard Brands, Inc.

WEDDING GOWNS ON PARADE

(Continued)

model did not try on a gown until her measurements were found to correspond with those of the dresses. High-school girls were the only ones who could measure up to the tiny waistlines, and a youngster from elementary school had to be picked to squeeze into the 18-inch waist of the 1866 model. Only one fitting was given and the dresses were not put on again until the day of the program. Dress rehearsal was held without costumes, in order that models should be familiar with walking in the measured pace of a bridal procession, and know where to turn and how to mount the platform.

Mrs. Wiedeman pressed all the wedding gowns herself, as she did not dare trust this task to anyone else. She had never expected men to take much interest in wedding gowns, but during the time the collection was hanging in their basement, her husband brought in enthusiastic groups of men to examine the lovely garments. After it was over there were many requests for an evening performance so that more men could view it.

A dressing committee consisted of ten ladies, two assigned to each dressing room and responsible for four brides. The morning of the program freshly pressed dresses were brought and hung in the respective rooms with proper accessories for each laid out and ready. Special instructions for the models and dressing committee were posted in each room:

1. Use underarm powder before dressing.
2. Place folded facial tissue in armpit of each dress.
3. Cover head and face with scarf when putting on or taking off gowns—remove lipstick before undressing.
4. Please do not try to dress or undress one another without help from the dresser.
5. Adjust all veils at last moment to avoid accidents.
6. Girls who model old-fashioned gowns may remain dressed through the tea hour.
7. Girls modeling gowns 1928 to 1953 may remove gowns, properly bundle and identify same with original ticket.
8. Models appear in the following order—”

A pianist was secured to play a soft background of music typical of the years in which each wedding gown was worn. She and the narrator wore period gowns of 1850 and 1870 respectively. A soloist interspersed the program with songs familiar to weddings: "Smiling Through the Years," "I Love

(Continued on next page)



Social of the Month

Ship Ahoy For Fun!

A NAUTICAL theme can be given an infinite number of twists to fit all sorts of socials. You can make it a Bon Voyage party for vacationers leaving on trips or friends moving out of town; for the graduating class it can be "Setting Sail upon the Sea of Life"; for a bridal shower or wedding anniversary it can be "Casting Anchor in the Sea of Matrimony"; for the kiddies and juniors you might like "Fun on the Ocean Wave"; or the theme may simply inspire a summer yachting party or a winter cruise party.

Invitations may be written on cards with little cutout anchors attached to each with ribbon. You may want to ask guests to come dressed for a "southern cruise." (This is more fun in winter.) Or just ask everyone to wear something "nautical." Then at some moment during the party, give everyone paper and pencils and seat them in a circle with their backs to the center. See who can write the longest list from memory of "nautical" items worn by guests.

You may be able to secure travel posters from your local travel agency with which to decorate the walls; or use anchors and life preservers cut out of poster board. Ship's flags or pennants strung across the room will add atmosphere. Design your own in almost any combination of colors, with diagonal or vertical stripes, or with a cross through the center.

Easy place cards are walnut-shell sailboats. Fasten a toothpick upright in the bottom of an empty half English walnut shell with a bit of sealing wax or clay. Attach a small paper sail to the toothpick, and write a guest's name on it. Larger sails, topped by a tiny triangular pennant may be made to stand upright in serving dishes on a buffet table. A ship model on a mirror makes a centerpiece.

As guests enter they will be given "passports." These may be pictures of characters from the comics, or any other amusing figures you like pasted on cardboard and strung so that they may be hung around the neck. You may want to use them for a guessing game, putting them on the back of each individual and having him ask questions of other guests until he identifies himself. Or use them just as icebreakers.

Ping-pong, shuffleboard and quoits, being ship-deck games, are suitable for this party. Ask guests to line up in two or more relay teams for "Pass the Lifesaver." Give each individual a toothpick to place between his teeth. He must hold his hands behind his back. At the signal a starter places a candy lifesaver on the end of the toothpick of the captain of each team. The team captains must then slip the lifesavers onto the toothpicks of the next in line without using their hands. The lifesaver passes from toothpick to toothpick down the line until one team finishes first.

Get some official-looking baggage tags from your travel agency, or make some of construction paper. Mark each with the name of a well-known city and the country in which it is located. (Continued on next page)

NERVOUS

My name is John Winters and "nerves" made my life miserable—that simple, everyday kind of nervousness which can cause such untold anguish. So compare my suffering with yours and be prepared to hear the happiest news you ever heard for such a person. I was nervous, jittery, irritable, couldn't sleep, almost frantic at times. No one seemed to understand. I was growing older, full of energy, but I was losing it. I was failing. Finally I read books on how to conquer "nerves." I took vitamins, tonics, even powerful sedatives which I hated. Then one day a famous doctor told me about the *discovery of a new medicine called "TALL"*, now compounded in a formula of highly approved medical value for both men and women. This new medicine calms and tranquillizes the mind and body. It is formed in the form of tablets. I want everyone who suffers to know about this wonderful way to help you feel calm all day, sleep well at night—so you can live a normal, happy life. I can't tell you all too long to tell here. Please send your name and address and I'll send you the most welcome news in years. John Winters, 30 East 48th St., Apt. 1306, N. Y. 17, N. Y.

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You Truly," "Because," and "Bless This House."

Rows of seats were set up lengthwise of the auditorium, facing into the carpeted aisle, thus giving viewers an opportunity of watching each model from her entrance, down the complete length of the aisle and up onto the platform. All could thus observe details of each gown from front, side and back views. Special "bridesmaids" were stationed at the entrance to the auditorium, and at the stairway to the platform. One of these arranged each model's gown, train and veil carefully, just before she made her entrance, and the other helped each bride up and down the stairs to the platform, making sure that train and veil did not become entangled.

DECORATIONS were prepared by another committee. Four realistic bridal bouquets were made of paper flowers by Mrs. M. Hatcher, and these were passed from one bride to another as her turn came. Paper dogwood blossoms were cut and glued to bare branches, making an artistic and inexpensive background for the stage in the month of February. Such a program held in June would profit by the profusion of white flowering shrubbery and garden flowers available. Refreshments were planned and carried out by another committee, who set up a tea table that would have done credit to any wedding. Here refreshments were served to all after the program.

In the meantime Mrs. Wiedeman was busy compiling notes to be read by a narrator. This was no formal, cold description of the gown alone, but a warm, personal narrative about each of the original owners. For each gown she secured background information about how the couple met, when and where they were married and interesting highlights about the wedding ceremony itself. Of course, a description of each dress was also given, mentioning the name of the material and of the lace used, as well as any special features about the dress—beading, tassels, ruffles, trains, etc. There was time for a good many remarks, since only one bride at a time appeared in the auditorium.

"The day was saved," sighed Mrs. Wiedeman, "by the fact that we had five Sunday-school rooms in which to dress the models. In this way we were able to consolidate all dresses of one period with proper accessories in one room. The floors of the dressing rooms were covered with sheets. When the models removed their gowns, all accessories—everything—were folded up together inside the sheets so that nothing was lost, and everything could be easily sorted out according to the inventories we had made in advance."

By noon the day after the program Mrs. Wiedeman and her committee had all the gowns repacked in fresh tissue paper, replaced in boxes, tied, inventoried and identified, ready to be returned to their owners. Fresh boxes were supplied in some instances where boxes were too worn to be reused. Lenders received everything back in perfect condition to be stored away again in their attics.

Asked whether there were any mistakes by which another group might profit, Mrs. Wiedeman said she felt they had not charged a big enough admission. The program, they discovered as they went along, was so unique and worthwhile that it was worth more than the dollar price they had placed on the tickets. But at the beginning they had not been sure they would assemble such a large variety of interesting gowns.

In making your plans you might consider this point. If possible, wait until you see how your program is shaping up before you determine the price of your tickets. Or, if you find there is a greater demand for seats than you have capacity, try to arrange for a larger auditorium in which to present it. A repeat performance is usually difficult and would be hard on the garments. And now—more power to you! Here come the brides!

SHIP AHoy FOR FUN!

(Continued from page 65)

Cut in half so the city is on one piece and the country on the other. Have two containers for guests to draw the tags from, and label one "City" and the other "Country." Girls will draw from one, boys from the other. Have all the guests line up at refreshment time as for a Grand March. When the music starts, the girls and boys move in opposite directions matching tags as they meet. Couples march off to right, singles to left to go around again until all are coupled off. Shipboard bouillon and chicken sandwiches may be passed by "stewards" to guests reclining on "deck chairs" around the room. There will be strawberry shortcake and coffee for dessert. Each boy goes to claim his own and his partner's dessert.

Excitement could be added by the sudden appearance of fierce-looking "pirates" who come to plunder but have a change of heart and stay to enjoy the party.

Group singing and solo numbers are a good way to close this party. There are all sorts of appropriate songs and rounds, such as "Anchors Aweigh," "Sailing, Sailing," "Life on the Ocean Wave," "Lightly Row," "Asleep in the Deep," "Sail On" "Blow Ye Winds, Heigh-ho!" and "I Love to Be a Sailor." You can think of others.

(Continued from page 61)

had often written about the slow but steady abolition of discrimination, but rarely had I seen it in action. When I mentioned this to one of the conference directors, he said, simply, and sincerely for at least his own group, "We Protestants are color-blind."

I remember at college I was invited to eat at the home of a professor who made it a custom to invite his students. There was some talk about theology and I disputed a point made. It then appeared that I was the sole Jew in the group of about 20. It was a thrill to answer questions, put in a friendly and warm manner and with curiosity, about my Jewishness. I was young, of course, and proud and pleased to find no hint of disdain or sneer or poor joke.

THESE are scattered items for a magazine article. But they are my way of saying thank-you to a great nation—basically a Protestant nation. It is a thank-you both for myself and for my children, who will have the priceless privilege of growing up in a land where they can not only "breathe free," as Emma Lazarus put it in her poem inscribed within the pedestal of the Statue of Liberty, but think and worship free.

Emma Lazarus knew. She was Jewish.

THE END

BRIDEY MURPHY

(Continued from page 24)

was set forth once and for all by Jesus Christ. To man weary from the conflict with sin and death He declared, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

The supreme irony of history comes to light in the bizarre furor set off by "The Search for Bridey Murphy." Although Christ has answered mankind's age-old question, men are prone to discount His answer in favor of anything that both seems to give answer and at the same time eases or eliminates the moral standards essential to the attainment of the life to come. It is incredible that men should repudiate the answer embodied in the faith by which they have survived the pagan ravages of over nineteen centuries, and in a sudden gullible whim fall for such an untenable, fantastic doctrine as reincarnation.

In any case, the test and proof are not far off and beyond reach, but within the grasp and comprehension of anyone who will weigh the facts and examine the faith that is in him.

There are two sets of facts to be considered: those relating to Bridey Murphy's account of her experience in early nineteenth-century Ireland; and

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those related to the science of the mind itself.

A brief review of what three reporters found and summarized in *Life* magazine suffices to discredit the historicity of Bridey Murphy as a person who lived when and where she claims, through Ruth Simmons, to have lived. There is no trace of the birth or death of such a person to be found anywhere; there is no tombstone, no record of a will, no newspaper obituary notice.

She claims to have lived in a wooden house called "The Meadows," whereas houses in those days were built of stone. She spoke of attending "Mrs. Strayne's Day School," but no record of such a school exists. She spoke of scratching "the paint off all my bed . . . It was a metal bed," when she was four years old, when as a matter of record iron bedsteads were not known in Ireland until at least 1850. And so the contradictions pile up, one by one.

Thus, while many things Bridey says about herself and her environment seem authentic and possible, there are so many important facts that do not stand up, that her claim to have existed in Ireland from 1798 to 1864 falls flat. There is no convincing historicity to Bridey Murphy as Ruth Simmons' "previous lifetime." Consequently, reincarnation, rather than being proved by these tape-recordings, stands altogether unproved and discredited because of them.

This conclusion leads naturally to a consideration of the second set of facts, those having to do with the science of the mind. Here it is the psychiatrist and the psychologist who speak with both experience and authority. These men, unlike Mr. Bernstein, have been using hypnosis as a medical and experimental technique for years. They agree that "even ordinary people in deep hypnosis are abnormally suggestible. Told he is a poet, a subject may start rhyming in a way he could never duplicate while awake." They go on to affirm that "a hypnotized subject can display uncanny inventiveness in supplying whatever is asked of him because he draws on all the resources of his subconscious memory."

The argument here sustains the point that Ruth Simmons in hypnosis did not "regress" to a "previous lifetime," but simply became a subject with a creative imagination who used the fathomless resources of her forgotten memories to fabricate the story of Bridey. She might well be described as a "hypnotized novelist," differing from novelists generally in that while they do their creative work with their conscious powers she did hers with her subconscious powers.

Not only do the facts related both to Bridey Murphy herself and to the

science of the mind repudiate the doctrine of reincarnation, but the faith of our Judeo-Christian heritage brands this doctrine as obnoxious and untenable. Mr. Bernstein and others seem to think the Bible supports the belief in reincarnation. They quote two passages to this end: "Except a man be born again, he cannot see the kingdom of God." Then again: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

The first passage, taken from the conversation of Jesus with Nicodemus in John 3:3, is a pat example of taking a text out of context to "prove" whatever you want to prove. Anyone who reads this conversation rightly knows that Jesus is talking to Nicodemus about "conversion," not about reincarnation.

The second passage, John 3:13, also in this same conversation of Jesus with Nicodemus, doesn't even deal with spiritual "rebirth," so that what support it can offer to the belief in reincarnation is difficult to imagine.

Aside from the conclusion that the doctrine of reincarnation suggests that God has capitulated in His universe from the rule of moral responsibility to the rule of whim and caprice, it also advances a crude and impossible idea, namely, that God has run out of ideas and is so impoverished in creative power that now He has to use the souls of men over and over, like worn-out hand-me-downs, in order to populate the earth. Moreover, reincarnation, judged in the light of Bridey Murphy's recollections, presents a picture of life after death so dismal and trite as to be inadequate for man's true soul and unworthy of God.

Listen to what Bridey has to say. In questioning Mrs. Simmons, Mr. Bernstein asked her about her death in 1864: "Did you believe that you would live after death?"

"Yes."

"Can you tell us what happened after your death?"

"I stayed right in that house."

"What was it like, did you like where you were?"

"Yes."

"Was it better than your life on earth?"

"No."

"It wasn't?"

"No, it wasn't full enough," she answered.

"Well, didn't anybody in this spirit world ever teach you anything?"

"No. Was just sort of a . . . transitory thing. Just a period, just something that happened."

* * *

Perhaps the idea of life after death as set forth by these hypnotic recollections of Ruth Simmons in her



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"previous existence" is sufficient and attractive enough to beguile some people to believe in reincarnation. In that case, they simply do not understand the measure of their true stature as living souls whom God has set down upon the earth and intended to grow into His likeness. They fail to see that God gave them being and individuality and that after trying and proving them as silver is tried, He intends to lift them up and crown them with the gift of life eternal.

If words still mean what they say, this is what Jesus meant by His utterance in John 14. Ponder His words: "In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (RSV)

The Biblical concept of life after death is thus completely contrary to Bridey Murphy's testimony, such as it is. Jesus revealed by His words and resurrection that the life to come is life perfected and triumphant. It certainly is not an interim between existences, a kind of impermanent "off-again, on-again, Finnegan" experience such as reincarnation indicates.

If the best that reincarnation can offer is Bridey's empty, hopeless, twilight existence, it plainly fails to satisfy the deep longings of the human heart. If I am to be satisfied with an answer to the question, "Whither bound?" I want more assurance about myself, my place in God's plan, and my destiny in the future life than is provided by the fantastic revelations dredged up from the hypnotic depths of one woman's mind. I want assurance such as man's most significant experiences give, that God made me to be me and gave to me a living soul separate and distinct from every other living soul.

I want the assurance that God is not playing games with me, bouncing me about like tiddlywinks down the winding corridor of time with the intention of bouncing me at some final day "into the cup."

I long to feel the ties and restraints of His moral universe about me and to know for a surety that I am responsible for what I am and do.

I crave the guarantee that I pass this way but once and then comes the judgment, and that if I have been faithful unto death there is laid up for me, not some future reincarnation of myself in the South Seas or Antarctica or here in the U.S.A., but "the crown of life everlasting."

All that I long for in the assurances that make life vital, and give it ultimate purpose and meaning, I find, not in Bridey Murphy, but in Jesus of Nazareth.

THE END

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motion picture review



Walter Brennan, Basenji dog, Brandon de Wilde star in Warner Brothers' touching and entertaining "Goodbye, My Lady."



Donald Murphy plays Sgt. Zack Deming; John Hodiak, Major Ward Thomas; Dean Jagger, Hugh Thornton; Guy Madison, Capt. Jim Hollenbeck in 20th Century-Fox's "On the Threshold of Space"—a documentary type picture.

Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

★ Goodbye, My Lady (Warner). In this delightful story a lonely boy living with his old uncle in Mississippi's Pascagoula Swamp, finds a strange dog which becomes his own, but one day he has to make up his mind about returning the animal to its rightful owner. James Street's original story is presented in its simple dignity. In spite of the poverty of his illiterate uncle, the child receives a good upbringing, learns honesty, self-reliance and obtains a minimum education. His best friend is the oldest son of a large neighboring Negro family, an upstanding college graduate who exerts a splendid influence on the boy. Beautifully directed and sincerely acted, this is an entertaining, touching, inspiring drama with good social, moral and ethical values. **F**

On the Threshold of Space (20th Century-Fox). One might be tempted to take this account of present speed and space experiments as science fiction. But this authentic dramatization of the U.S. Air Force doing actual "aero-medical" research, testing the reactions of men to shock and the efficiency of equipment, makes you realize that this is an extraordinary presentation of the potential development of jet aviation. It is fascinating, exciting and enlightening. De Luxe Color and especially fine camera work give sweep to the tremendous flight scenes. The love interest seems to be incidental to the more important concern of scientific research. **A, Y**

★ Carousel (20th Century-Fox). A drama with music based on the play, "Lilliom," by Ferenc Molnar and more recently adapted to an American setting in the successful Broadway show by Rogers and Hammerstein. It is the romance of a wholesome small-town girl, carried away by the brash ways of the barker at the Carousel, whose marriage ends in tragedy by his death while running away from the police after an attempted holdup. Then, the story goes into the realm of fantasy when Billy, the dead husband, years later has a chance to spend a day on earth to right some of the mischief he left behind. Set in a Maine shore town, "Carousel" has lovely scenery, inspiring seascapes, joyful dancing. Singing is excellent throughout. A few lines seem somewhat equivocal but the characters make up for this lapse. The age-old conflict between good and evil is the basic theme. CinemaScope 55 and De Luxe Color. **F**

House of Ricordi (A Franco-Italian Co. production. Manson Distribution Co. release). The rise of three generations of the House of Ricordi, beginning with a modest printer and closing with a rich impresario, patron of opera, is given as a background to the history of Italian opera in the nineteenth century. It is centered on some of the "greats" among opera composers: Rossini, Donizetti, Verdi, Bellini, Puccini. Their struggles for recognition, the passing height of success, their

somber failures, poverty, riches, romantic affairs are all woven in a rich multicolored tapestry which will delight the opera lover. Several performances of operatic scenes are beautifully acted by a fine cast. Well known operatic singers of today make magnificent vocal contributions. Superb orchestral renditions. Technicolor. **A, Y**

Gaby (MGM). Based on the play, "Waterloo Bridge," by Robert E. Sherwood, the background of this touching love story is changed to World War II. A young French ballet dancer, orphaned by the bombings, meets an American soldier on 48-hour leave in London, during the 1944 Blitz. Their whirlwind courtship and sudden separation, with the promise of marriage, creates a situation in which many young people have been abruptly thrust. Uncertainty for the future, the effects of war on deeply implanted moral codes and the strength of a conscience

AUDIENCE SUITABILITY RATINGS

A—Adults; **MY**—Mature Young People;
Y—Young People; **F**—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

which cannot fool itself or cheat others pose the moral conflict which the girl and the soldier have to face together. In Eastman Color and CinemaScope. A

Patterns (*Michael Myerberg production. United Artists release*). A strong, relentless social drama of contemporary "big business." There is no time for sentiment, no place for consideration of past efficiency, no room for mistakes. A young man, pressed into service in the cogs of this accelerated machinery finds his ideals strongly offended at first but gradually becomes a part of the system, even though he makes some attempts at rebellion to manifest human kindness and consideration. Excellent acting. A, MY

Tribute to a Bad Man (*MGM*). This drama of the West, circa 1875, tells of a horse breeder who lives his strange, hard life on a huge ranch with a group of rough workmen and a young woman he has befriended. In this setting arrives a young Easterner who becomes outraged by the ruthless, cruel methods of the rancher when outlaws rustle his horses. Against the beautiful background of Wyoming mountains (in CinemaScope and Eastman Color) the story unfolds tensely. Cruelty to animals is depicted and there is a considerable amount of drinking. A

Touch and Go (*J. Arthur Rank presentation. Universal-International release*). An amusing British farce-comedy in Technicolor, refreshingly entertaining. The father of a wholesome London family becomes discouraged in his work and decides to uproot his wife and daughter to emigrate to Australia. While preparations are in progress, complications—romantic and otherwise—develop from the wayward antics of a cat. Humorous and homey dialogue, attractive settings. Pleasantly acted. F

1984 (*Holiday Films, Columbia release*). A frightening, exciting melodrama realistically portraying George Orwell's novel about what might happen by 1984 if political tyranny were to reach its potential development. Organized pressure is laid upon a man and a woman who defy the state by falling in love. They derive strength to resist from their mutual trust and affection until they are physically and mentally broken to make them passive tools of the Party. Well acted, this unpleasant tale is thought-provoking in a terrifying way. A

The River Changes (*Owen Crump production. Warners release*). Absorbing drama. With only a river separating them from an enemy country, the peasants of a small settlement find that the catastrophic change of the river's course means ruination, death to many and evacuation for the remainder. How these simple but brave people meet their problem and engineer the return to their own land is an inspiring story. Love of freedom is strongly expressed in this Italian film with English sound track. A, MY

Cockleshell Heroes (*Warwick Films production. Columbia release*). A tense and inspiring British World War II drama in Technicolor. A, MY

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What This World Needs

To THE EDITORS:

The article by Catherine Marshall ("What This World Needs," Mar.) has impressed me strongly. The thought comes to me that Christians of all races and in all areas ought to unite in prayer for the solution of the race problem which is troubling our sister states at the present time. If instead of criticism we will resort to prayer and let God guide to a mutual understanding we can avoid conflict and trouble.

Atascadero, Calif. LUCY H. HAMMOND

. . . In his history of the Second World War, Winston Churchill makes no mention of any fog over the Channel (at the Dunkirk evacuation). The rescue of 338,226 (Churchill's numbers) English and French could not have been accomplished under the conditions Mrs. Marshall describes.

Eaton, Ohio HOMER N. BURLY

. . . I hope you can woo Catherine Marshall into writing much more for your heralding. Her insight and vision and high humility lift readers up from this din of perturbing, heartbreaking provocations. Without frenzy, without proof she actually can prove patterns for glorious, enduring Christendom.

(Mrs.) DOROTHY CHANDLER BALLARD Thousand Oaks, Calif.

Friend's Poem

To THE EDITORS:

To my delighted surprise I discovered a poem—"Lonely in the house of John—" (I Remember, Apr.) written by an old friend now deceased, Harry Lee. I can remember his composing this, "polishing it off" so to speak, walking up and down, savoring the words. I can remember, too, his trial wife showing her Scottish ancestry, saying, "Harry, I think that is beautiful."

Plainfield, N.J. MRS. WILBUR C. CLARK

Earlier Jungle Martyrs

To THE EDITORS:

"Jungle Martyrs" (Church News, Mar.) aroused a mixture of emotions in my heart as it brought to mind the much-publicized "Five Missionaries Missing" of some 12 years ago. I am deeply concerned that their martyrdom can have been forgotten so soon.

The leader of the group was my former pastor, Cecil A. Dye; another of the five was David Bacon, my son-in-law. They were pioneering for Jesus Christ in the jungles of Bolivia when they disappeared. After five long years of grieving specula-

tion we learned that they had been beaten to death by the savage Ayori tribesmen and their bodies thrown into the river. That they did not die in vain is to be seen from the present-day group of Ayori believers, the large village called Tabita which they have hewed out of the jungle, the fine vegetable garden, and the adequate landing strip for our small planes.

Our granddaughter was born in a hut in Raboré five months after her daddy left for the last time. We saw her when they came home on furlough when she was 4; she was 12 in March and we've never seen her since. She was our only grandchild until seven months ago. There is a joy in giving to God the best and choicest we have.

Saginaw, Mich. MRS. CLAUDE BURGESS

Organ-ized Musicians



To THE EDITORS:

We enjoyed your cover on the March issue, especially since we have acquired an old church organ which our children delight in playing. We thought you might like to see our Annalee, 4½, and Jamie, 7½ in the same pose as on your magazine cover. REV. C. W. KEEFER Bovina Center, N.Y.

Pleased With Editorials

To THE EDITORS:

I am a great admirer of Dr. Poling's editorials and his Answers to Questions. I never fail to read both. You are rendering a great service.

New York, N.Y. RAYMOND C. ELLIS

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These are but a few striking examples of the savings possible when you buy the Vitamin-Quota direct-to-home way. Send for complete catalog of over 1000 Vitamin products. Begin to save money on vitamins now. Vitamin-Quota products have been used for years by over a million-and-a-quarter families. Coast-to-Coast. Vitamin-Quota supplements are sold only at these addresses. Order C.O.D. or save postal charges by sending check or money order. We pay all postage. Money back if not satisfied. Purchase the larger sizes for greatest savings!

Why Go On Paying \$10, \$12, \$19.50 FOR A 31 DAY FOOD SUPPLEMENT?

SAVE OVER \$3 A WEEK
WITH OVATRIN—DIRECT-TO-YOU FROM
SUNNY CALIFORNIA

Provides 38 Nutritional Factors

In a Natural Organic Base of California Grown Alfalfa, Parsley and Watercress with

NEW HIGHER POTENCIES OF VITAMINS AND MINERALS

No need to pay the atrociously high prices ... \$10, \$12.50, up to \$19.50 ... for a 31 day vitamin-mineral supplement. Here is quick proof you can save as much as \$12.50 per month and get a supplement of even higher potency than you are now using. Get out your package; compare the formula with New Improved OVATRIN listed below. You'll see for yourself how much more you get and how much you will save. Nowhere in America is there such a comprehensive formula—38 nutritional factors—at such a low cost ... a month's supply of 248 tablets for only \$7.50—less than 25¢ per day. In addition during the midsummer sale you get an extra bonus of 93 tablets of specially California grown alfalfa, watercress and parsley concentrate FREE with each 31 days' supply. OVATRIN is had in a new package. Instead of using two containers, one for vitamins and one for minerals, you need handle but one bottle of tablets. The daily dose is 8, just as the supplement you have been using heretofore. Test this splendid improved formula for one month. If you are not satisfied with the results, the trial is free!



With each month's supply of OVATRIN, you get FREE 93 Tablets—grown alfalfa, watercress and parsley concentrate—supplying the health giving nutrients of approximately 1/4 lbs. of these vegetables in fresh form—regularly priced \$1.50 or a total \$9.00 value.
BOTH FOR ONLY **\$7.50**

NEW IMPROVED FORMULA

OVATRIN

VITAMINS

Vit. A	30,000 units	750%	Calcium	1,000 Mg.	133%
Vit. D	2,500 units	625%	Phosphorous	.750 Mg.	100%
Vit. B1	30 Mg.	3000%	Iodine	0.4 Mg.	400%
Vit. B2	20 Mg.	1000%	Iron	20 Mg.	200%
Vit. C	210 Mg.	700%	Copper	2 Mg.	*
Vit. B6	.6 Mg.	**	Manganese	7.5 Mg.	*
Vit. K	2 Mg.	**	Zinc	.2 Mg.	*
Vit. E	20 Int'l Units	*	Cobalt	0.2 Mg.	*
Inositol	50 Mg.	*	Nickel	0.2 Mg.	*
Folic Acid	2 Mg.	**	Fluorine	0.2 Mg.	*
Rutin	16 Mg.	*	Molybdenum	0.2 Mg.	*
Vit. B12	.12 Mcgs.	**	Potassium	.5 Mg.	**
Lemon Bioflavonoid Complex	50 Mg.	*	Magnesium	7.5 Mg.	**
Paba	25 Mg.	*	Alone with Methionine	25 Mg.
Biotin	25 Mcg.	*	Chlorophyll	8 Mg.
Cal. Panto.	.70 Mg.	*	In a natural base of Alfalfa, Watercress, Parsley, Brewer's Yeast and Liver.	
Niacin Amide	100 Mg.	**			
Choline	.50 Mg.	*			

**Requirements not established

*Need in human nutrition not established

31 days' Supply Ovatrin plus FREE 93 vegetable Concentrate tablets only **\$7.50** 93 days' Supply Ovatrin plus FREE 279 vegetable Concentrate tablets only **\$20**

One full year's Supply of Ovatrin plus FREE 1116 vegetable concentrate tablets only **\$70**

NOTE: Residents of Eastern United States—For more rapid delivery of orders, freshly packed supplies of OVATRIN from California are always on hand at Vitamin-Quota in N. Y.

VITAMIN-QUOTA

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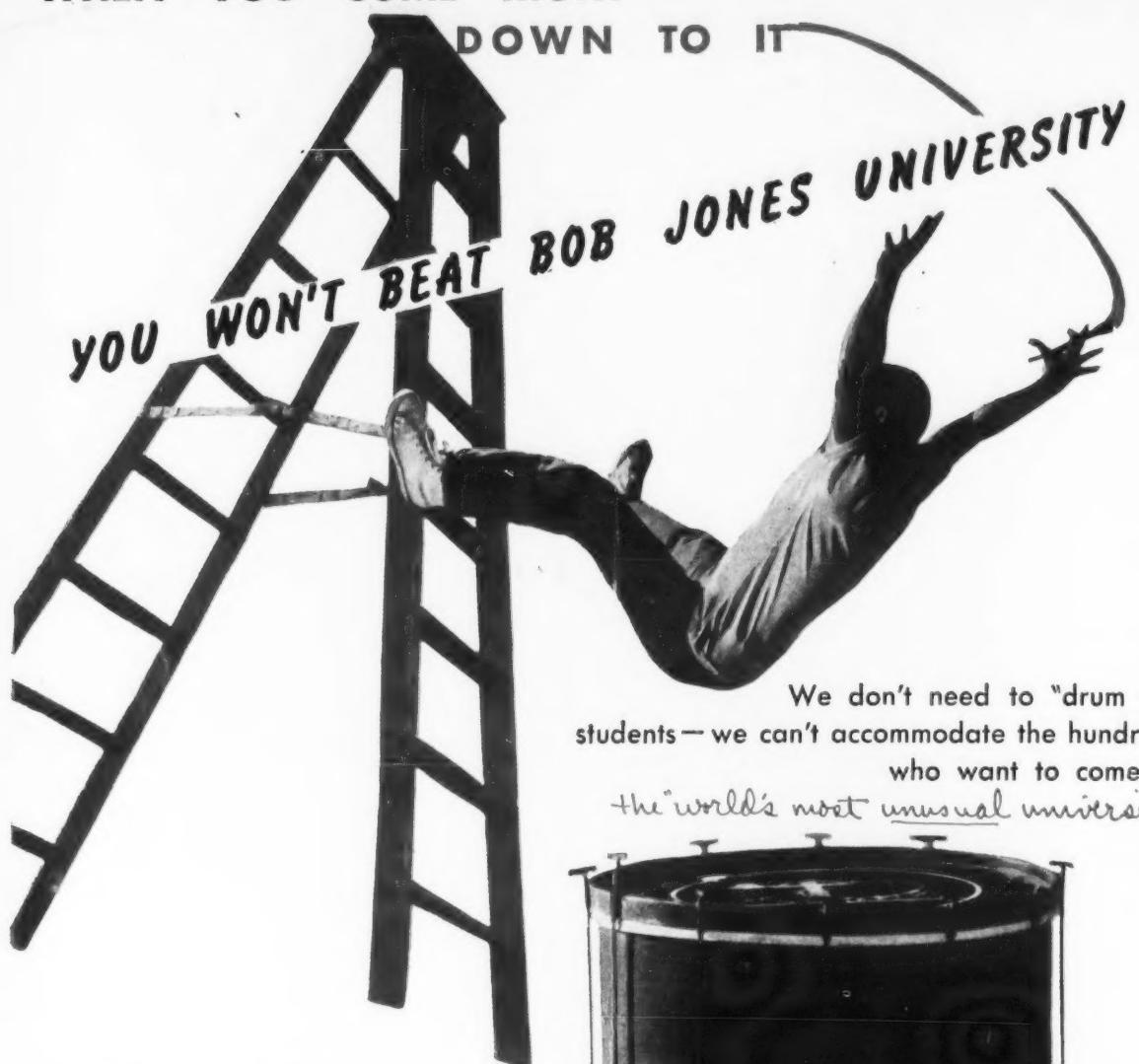
Dept. T-475, 880 Broadway at 19th St., N. Y. 3, N. Y. or

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